

GROVND

OF CRISTIANITY.

COMPOSED AF

mander of a Dialogue between
PAUL and TITUS.

Contayning all the principall points
of our salvation in CHRIST.

I. PATER. 3. 15.

Sanctifie the Lord God in your hearts; and berea-
dy alwaies to give an answer to every one that
asketh you a reason of the hope that is in you.



LONDON

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TO THE RIGHT

honourable Lord FRANCIS Earle
of Bedford, one of her Maiesties most
honourable priuy councell, knight
of the noble order of the garter:

A. G. wisheth prosperity in this
world, with increase of peace, mer-
cy, and grace; and in the
world to come life ever-
lasting.



Lbcit (right honora-
ble) the multitude of
foolish pamphlets, and
friuolous toies, which
in these our daies are
put in print, haue
brought almost no

lesse contempt of the faculty of printing
than discouragement to those that would
write more weighty matters: yet I thought
it in conscience good for me to bee no
more thereby discouraged from attemp-
ting any thing which may either tend to the
glory of God, or benefit of his Church, than
for a man to be squeamish to eat, because

THE EPISTLE.

I bath seene another surfeit. It could not come in my minde (though it rowled to & fro towards many) vnto whom to dedicate this worke of mine, rather than vnto your honor, whose iust and most deserued commendation, as well in matters of religion, as also in all other politique affaires, as I spare presently to utter; (because to praise any man to his face, doth seeme rather fained flatterie, then pure loue) so the truth it selfe denoid of partiality, cannot vniustly conceale, nor iniuriously supprese. I could easily haue procured vnto my selfe many pulbacks, lets, and hinderances, from attempting so aduenturous an enterprise, had not the assured knowledge of your Honours singular humility, in abasing your selfe to them of lower degree, fully perswaded mee to the contrary. Neither the worthinesse of the writer, (who is as bold as blinde Bayara) nor the excellency of the worke, (as it proceedeth from so base a workeman) deserueth in any wise, so excellent a patronage, but in that it redoundeth to the reparation of the ruines of Christ

DEDICATORY.

Christ his Church, whereof as it hath pleased the Lord in mercy to make you a maintainer, so you will no doubt from day to day, and time to time, shew your selfe a notable fauourer, yea, euen of the smallest stones in the building, which because they be neither grauen with curious worke, or polished with exquisite art) though some doe rashly condemne, yet I know your Honour will not reiect: but rather will consider, that notwithstanding the chambers of Christ's Church are in some places a trimming up with beautifull worke, yet in some other places (the groundell being scarce layd) strong oken timber, so it bee sound, may doe more good, then faine firre if it bee weake. The worke which I make bolde at this time to shrowd under your protection, is briefe and pithy, framed in maner of a dialogue, handling all the cheefe points of Christianity, with many additions, no lesse profitable then necessary, for those that desire to be further instructed in many points, where I thought it most requisite and conuenient. All men, yea euen

THE EPISTLE.

the simplest, haue neede now to get assurance of saluation to themselves, not by workes without knowledge, (which bewrayeth intollerable hypocrisie) but first by true faith grounded upon the rocke of Gods word, and then by workes proceeding from the same ; that they may bee able to giue an account of their faith, and to stoppe the mouth of the aduersary in the day of triall. The false apostles are already craftily crept in, which seeke to undermine unstable soules, wresting and writhing the Scriptures to their owne damnation, whose judgement is iust : for the Lord hath sent them strong delusions, that they shold beleue lies, that all may be damned which beleue not the trueth, but haue pleasure in unrighteousnesse, and as they haue not regarded to know God, so God hath delivereded them vp to a reprobate minde to doe those things which are not conuenient. The cheefe respect and finall end of this my small labour, according to my poore talent, is to helpe the simpler sort, whom I knowe (the more is the pitty) to be besotted with ignorance,

DEDICATORY.

ignorance, whom I seeke rather to instruct
because they be not skilfull, than to con-
found the aduersary, who is verie subtle.
Wherefore I present this small worke unto
your honour, as a token of my unfinid
good will, and great zeale towards you, be-
ing ready at all times, and in all places to
performe all other duties, wherewith the
Lord shall enable me, with no lesse fervent
prayers to the Lord for your health of body
to his pleasure in this life, than continuall
supplications, for the placing of your soule
and body in the beauens, with our cheef
Lord and Captain Iesu Christ, among the
angels and blessed saints in the life to come,
of which ioyle the Lord make your honor &
all those that loue the comming of Christ,
partakers, for the same Christes sake,
Amen.

Your honours most bounden.

Alexander Gee.

John C. H. T. G. C.
his book given him
by his mother on her
death bed.



THE GROVND OF
Christianity : In manner
of a dialogue, between
Paul and Titus.

Paul.



Hat is the cheefest duty
of a Christian man in
this life?

Titus. The cheefest
duty of man, and not
of man onely, but of all
the creatures in the world, in their na-
ture is to set forth the glory of God.

Paul. How shall we performe this
dutie?

Titus. To performe this dutie it is
necessary to know unto what death we
by our selues are subiect, what great
saluation God of his free mercy hath
givien unto vs through faith, and what
thankfulness we owe unto him for our
deliverance.

^a Gen. i. 26.
ephe.1.6.exod
9.16.psa.8.1.

^b Deu.4.37.&

7.7.8.io.24.

² Psa.44.3.

John.15.16.

act.13.48.&

22.14.rom.5.

6. & 9.11.12.

& 11.7.35. 1.

Cor.4.7.ephe.

1.4 & 2.10.

colos.1.12.

2.Tim.1.9.

one only God,

Images forbidden.

Pa. Tell me these things in order,
first what is sinne, and what it doth
deserue?

^{22.} John. 3. 4. Ti. Sinne is the breach of the law
of God, contained in the ten comman-
dements: and the reward of this sinne
is eternall death.

Pa. Rehearse the tenne command-
ments.

⁴ Exod. 10. 1.

Ti. God ^d spake these wordes and
said; I am the Lord thy God, which
brought thes out of the land of Egypt,
etc.

Pa. What meaneth this comman-
dement, thou shalt haue none other
Gods but me?

⁵ Cor. 8. 4. 6.
Ephes. 4. 5. 6.

1. Tim. 2. 5.

Deut. 6. 13.

Math. 10.

Math. 22. 37.

Marke. 12. 30.

Deut. 7. 5.

Esay. 30. 22.

Zach. 13. 13.

Deut. 13. 2. 3.

Deu. 8. 10. &

18. 11. 12. Esay.

8. 19. acts. 19.

13. Gal. 5. 20.

Ti. The meaning of it is, that I
should acknowledge ^a but one onelie
God, that I should ^b honour and fears
him, that I should ^c cleave unto him,
that I should not do after the abomi-
nations of any ^d idolatrous people, to
worship stocks or stones, that I should
not ^e harken to any false prophets, that
teach their owne fantasies, and not the
word of God: that I should not seeke
to ^f any sooterers, coniurors, witches,
oth

CHRISTIANITIE.

Honour one onely God, Images forbidden
soothsayers, charmers or any such: but Marke 9.7.
that I should hearken vnto Christ a-
lone, and adde ^b nothing to the word
which he hath spoken, but put all my
trust in God alone, ^c call vpon him
alone, feare him alone, and loue him a-
bove ^m all.

Pa. What meaneth the second commandement, that we shall not make any graven image? 2. Tim. 2.22.
Malac. 10.
Matth. 10.28
Luke 12. 5.

Ti. In this commandement is contained three things : first , that wee shoul^d not thinke God to be like either man or woman, gold or silver, or any other thing , and thereforee that wee make no image of God in any case. Secondly, that only in spirit and trueth we worship God alone, and beside him none^r other , no saint, no Angell, no creature, and thereforee that wee makes no image of any other thing , either to worship the image it selfe , either GOD, saint, or Angell, by the image; neither yet to this end , to bes the better put in minde of God by the image. Thirdly, that we worship not

Mat. 10. 37
Phil. 3. 7. 8.
Deut. 4. 35
&c. acts. 17. 27
Esay. 40. 18. 21
Esay. 16. 3.
Ioh. 4. 24.
Psalm. 97. 7
Esay. 44. 19.
Dan. 4. 18.
Abac. 2. 13
Ter. 10. 14. 16

THE GROVND S O F

4

Images forbIDDEN.

Oaths forbIDDEN.

r Deut. 12.32. God in any outward worship according to our owne fantasies, but onelis as himselfe hath commaunded in his word.

Pa. What meaneth the third commandement, that wee should not take the name of God in vaine?

Ti. God chargeth vs in this commandement these three things: first, that we vse with most high reverence the name of God whensoeuer we speak or thinks vpon him. Secondly, b that we never blasphem the name of God, by coniuring, witchcraft, sorcery or charming, or any such like, neither by cursing nor banning. Thirdly, that we never sweare by the name of God in our common talke, although the matter be never so true, but with feare and reverence make mention of the name of the Lord our God, in truth, in iudgement, and in righteousness, to the glory of God, or maintenance of brotherly loue, or also before a magistrate, in witnesing the trueth when wee are thereunto lawfully called. In which causes we must sweare by the name of God,

d Esay. 18.1.

e Iosua. 2.12.2.

f Cor. 1.2.3.

g Cor. 11.31.

Gal. 1.20.

Ex. 23.11.12.

5 CHRISTIANITIE.

Oathes forbidden.

The vse of the Sabbath

God alone, neither by heauē nor earth,
nor by booke, saint, nor Angel, nor
any creature. As for masse, crosse, roode
or such other, wes ought so to detest
such manner of Idols, that they shoulde
not once be named among vs.
Ter.5.7 & 21.
16. amos.8.1.
Ephes.1.5.

Pa. What meaneth the fourth com-
mandement, Remember thou keepe
holy the Sabbath day?

Ti. The hallowing of the Sabbath
day is, to rest from ^b our labour in our
calling, & in one place to assemble our
selues together, and with feare and re-
uerence, to heare, marke, and lay ⁱ vp in
our hearts the word of God ^k preached
vnto vs, to ^l pray altogether that which
we ^m understand with one consent, and
at the times ⁿ appointed to vse the Sa-
craments in faith and repentance, and
all our life long to ^o rest from sinnes and
wickednesse, that the Lord by his holy ^p Num.29.7.
spirit may woorke in vs his good work, ^{Heb.4.9.10.}
and so beginnes in this life everlasting
rest.

b Deut.5.14.
Exod.16.26.
i Matth.13.23.
k Acts 20.7. &
15.21. &. 13.
l 15.
m Luke.4.16.
n Math.18.19.
o 1.Cor.14.15.
p 1.Cor.11.33.
A.2s.2.42.
q Acts.10.7.

Pa. What meaneth the fifth com-
mandement: Honor thy Father and
thy mother?

THE GROVND S O F

4

Images forbiddene.

Oaths forbidden.

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Ti. God chargeth vs in this commandement these three things: first,

¶ Deut. 28. 58. 59. Psal. 8. 1. Jerem. 10. 6.

2. Chro. 29. 13. b Deut. 18. 10.

¶ Deut. 18. 11. 12. Esay. 8. 19. & 47. 9.

Mal. 1. 3. 5. Gal. 5. 20.

* Math. 5. 35. 36. iam. 5. 2.

d Esay. 18. 1. e Iosua. 2. 12. 2.

2. Cor. 1. 2. 3. 2. Cor. 11. 31. Gal. 1. 20.

Ex. 23. 11. 12.

in truth, in iudgement, and in righteousness, to the glory of God, or maintenance of brotherly loue, or also before a magistrate, in witnesing the trueth when wee are thereunto lawfully called. In which causes we must sweare by the name of God,

CHRISTIANITIE.

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mandement, Remember thou keepe
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day is, to rest from ^b our labour in our
calling, & in one place to assemble our
selues together, and with feare and re-
uerence, to heare, marke, and lay ⁱ vp in
our hearts the word of God ^k preached
vnto vs, to ^l pray altogether that whiche
we ^m understand with one consent, and
at the times ⁿ appointed to vse the Sa-
craments in faith and repentance, and
all our life long to ^o rest from sinne and
wickednesse, that the Lord by his holy
spirit may worke in vs his good woorke,
and so beginne in this life everlasting
rest.

Pa. What meaneth the fift com-
mandement: Honor thy Father and
thy mother?

Superiours honorable.

Murder.

Ti. The meaning of it is, that wee
should honour, that is to say, loue, fear,
obey and releeue our ^a parents, or anie
 s Leuit. 19. 3. other that are vnto vs in their stead, as
 & 3. 20. 22. 23. our ^b priuates, rulers and Magistrates,
 Eph. 6. 1. 2. 3. Exo. 22. 28. ^c our pastours and teachers, our ^d mas-
 b Rom. 13. 1. tters, and all other which are above vs
 Tit. 3. 1. in any calling placed by God, the ^e as-
 Heb. 1. 17. ged and grauided. And also all man-
 1. Thes. 5. 12. ner of superiours, that they may be ho-
 13. nourable, they must put on a fatherly
 d Eph. 6. 5. 6. 7. affection, and shew themselves indeed
 Tit. 2. 9. 10. ^f Leuit. 19. 32. parents, in ^f defending and guiding
 Col. 3. 15. & 4. 1. Eph. 6. 4. 9. their inferiours.

Pa. The first commandement: thou
shalt doe no murther; What meaneth
this?

Ti. First, the Lord God forbiddeth
 Gen. 6. 9. vs heerein, ^g killing, ^h fighting, and
 deut. 5. 17. ⁱ quarrelling, all ^k reproches, mocks &
 Mat. 5. 38. 39. ^l tants. Secondly, he forbiddeth all kil-
 Col. 3. 12. 13. ling in heart, that is, all anger, and ma-
 Leuit. 19. 14. lice, all desire of ^m reuenge. Thirdly, on
 18. mat. 5. 21. 22. 1. Ioh. 3. 15 the other side hee commaundeth vs to
 Prou. 20. 22. ⁿ Matth. 25. 35 preserve life by exercising ^o the workes
 36. esai 58. 6. 7. of mercy and compassion towards our
 ez. ch. 18. 7. brethren, yea even towards our ene-
 mies.

Adultery. Whoredome forbidden. Theft forbidden
 mites. Fourthly, ^a to loue one another ^b Mat. 5.44.
 inwardly in heart as our selues, yea ^c Levit. 19.18.
 even our enemis, and them that hate ^d Luk. 6.17 Rom.
 vs. ^e 12.17.18. 8.
^f 13.19.

Pa. What meaneth the seauenth commandement : that wee shall not commit adultery?

Ti. We are forbidden herein, first all ^a adultery, fornication, and all other ^b Rom. 18. 20.
 vncleannes in our bodies. Secondly, ^c Levit. 19.29.
 all vnpure thoughts and lusts of the ^d deut. 23.17.
 heart. Thirdly, all other things which ^e Heb. 12.13.
 might intice vs to such vncleanness, ^f Mat. 5.18.
 as all ^g unchast behaviour, ^h filthy talke ⁱ Esay. 3.16.17.
 and songs ^j wanton apparel, lewd and ^k Rom. 13.13.
 idle pastimes, ^l gluttony, drunkenesse, ^m Ephes. 1. 29.
 houses of oven whoredome, and ⁿ Ephes. 5. 3. 4.
 whatsoever else may allure to vnclean- ^o Deut. 22. 11.
 nesse. Fourthly on the other side hee ^p Esay 3.18 &c.
 commandeth vs to keepe our bodies ^q Ephes. 5. 1.8.
 and soules ^r chaste and pure, as temples ^s Deut. 22. 20.
 of the holy Ghost : or if the ^t gift of cha- ^u 19.20.1.thes.4.
 rritie be not given vs, to use the lawfull ^v 3.4.5.
 remedy appointed by God, which is ^w 1. Cor. 7.1.9.
 marriage. ^x Heb. 13.4.

Pa. What meaneth the eight com-
 mandement, Thou shalt not steale?

Theft forbidden.

Lying forbidden.

Ti. In this commaundement the
 f Leuit. 19. 11. Lord forbiddeth all^c stealing and rob-
 Deut. 5. 19. bing in outward daeds, all^d deceit, all
 Ephes. 4. 28. h lying and oppression, al^e withholding
 g 1. Thes. 4. 6. of the labourers, hire, all^f uncurteous-
 h Exod. 22. 21. nesse, to the stranger, wiiddow, and fa-
 i Dcu. 24. 14. therlesse, all^g gifts to peruerst iudges-
 Iam. 5. 4. ment, all^h false measures, covetous-
 k Deu. 10. 19. nesse, and whatsover wrongfull dea-
 l Amos. 2. 6. ling. And on the other side; hee char-
 m Leu. 19. 36. geth vs, that we be content with that
 Deut. 25. 13. n poision of goods which the Lord gi-
 Prou. 10. 10. ueth vs, to apply our selues in our vo-
 Mich. 6. 11. cation and calling to get our owne li-
 n Prou. 27. 27. ning, and to live of that which is our
 i Tim. 6. 6. p. Thes. 3. 10. owne.

Pa. What meanethhs ninth com-
 mandement, thou shalt beare no false
 witness against thy neighbor?

Ti. Herein the Lord God doth com-
 mand vs; first, that wee shoule never
 p Prou. 19. 5. 9. speakeⁱ falsly in witnes bearing; se-
 & 23. 28. condly, that not onely in witnesse bear-
 q Ephes. 4. 25. ing, but also in no other matter we
 Psal. 25. 1. 2. shoule, neither lie, flatter, nor dissem-
 r Psal. 15. 3. ble; thirdly, that wes woule never tell
 Prou. 25. 18. false tales^j behind our neigbors backs

Light desires restrained.

nor hear them of others, that we should
neuer beleue any euil spoken behind / Matth. 7. 1.
their backs, vntill wee fully know the Lam. 4.12.
certainty; fourthly, in priuate offen-
ces to speake nothing, although it bee
true, to the hurting of our brothers
god name, if by ^a priuate admonitions
hee may be won. Fifthly, on the con-^b Matt. 18.
trary side, we must carefully and bold-^c 15.16.17.
ly testifie all truth, whatsoeuer wee
know to the furtherance of justice.

Pa. What meaneth the tenth com-
mandement? Thou shalt not covet thy
neighbours house.

Ti. Heere in plaine words God so
biddeþ all inward desire whatsoeuer Rom. 7.7.
is unlawfull to bee done, which desire
is not onely sinfull when wee ^d consent
vnto it, but the very motion is enemy ^e Gen. 6.5.
to God, and banished from his presence & 8.21.pro.
for it is vnpossible those bodies shoulde
see God, which can nourish euill con-
cupiscences in them, even as it is im-
possible ^f corruption shoulde inherit
incorruption, or that flesh and bloud in
this similitude of old Adam shoulde in-^g Eph. 4.22.
herit the kingdome of God. So that by Colos. 3.9.
this

Light desires restrained.

None can fulfill the Law.

this commandement, most cleerly wee
may see the image of that man that ple-
seth God, evensuch a one in whom is
nothing impure, neither in wil nor na-
ture.

Pa. Canst thou fulfill al these com-
maundements without b^reaking any
one of them?

Ti. These are the commandements
of almighty God, the perfect fulfilling
whereof no g flesh can attaine vnto, no
although I doe all that I can, yet I
breake them daily, both in thought,
word and deede.

Pa. What punishment doth God
appoint for breaking any one of them?

Ti. The punishment for the brea-
king of the least commandement euen
in (h) thought, yea if it were but once
in all my life, is the heauy wrath of
God which hath no end, and his euer-
lasting curse, which containeth all the
torments that can bee devised both of
soule and bodie, and in the Scripture is
called by divers names, to expresse the
paine, ^a as hell fire, the ^b worme that
neuer dieth, v^cter ^d darkenesse, ^e bar-
ning

^a Rom. 3.23.

^b 24. & 8.3.4.11.

^c 32.1. Ioh. 1.8.

^d Matt. 5.28.

^e Iam. 2.10.

^f Gal. 3.10.

^g Deut. 27.26.

^h Gal. 3.10.

ⁱ Matt. 10.

^j 28. & 25.41.

^k Mark. 9.4.

^l b Mark. 9.44.

^m Mat. 22.13.

ⁿ d Apoc. 19.20

& 20.14.

II CHRISTIANITIE.

Reward of sinne, God is mercifull and iust.
ning lake, second^c death, damnation,^c Apoc. 20.6.
and such like. & 21.8.

Pa. Now I know what is sinne, even the breach of the law of God, and because of the excellencie of Gods maiestye, which by sinne is offended, I see the greatnesse of sinne, and how it deserueth eternall death, of which without exception, by nature we are guilty. But tell me now: Is there no punishment in this life, by which we may recompense our sinne?

Ti. There is no sufficient recompence in the world, no goods nor multitude of riches, no liberality to the poore, no whipping, nor scourging, ^fLuk 17.10. nor hurt of thine owne body, nothing ^gColos 2. 23. that thou canst devise, so precious is the ^hPsal.49.8. redemption of the soule, and the continuance for euer.

Pa. Yea, but God is mercifull, will he therefore punish sinne so shapely thinkest thou?

Ti. God is indeed a God of alⁱ mercies, and Father of all consolations, whose louing kindnes hath no end, and in the great riches of his compassions ^j2. Cor. 1.3.
ⁱPsal.145.8.
^kPsalm.86.15.
^lPsal.111.4. &
^m116. 5. ioel. 2.
ⁿIonas. 4. 2.

How we may be deliuered from Gods anger.

he hath appointed to make knowne the glory of his Maiestie vnto his childdren; but God is also^k iust and iudgeth righteously, and therefore of iustice and truth, he must punish such as through infidelity despise the riches of his goodness, and disobey the word of his glorious power, with that punishment, whiche he hath appointed for sinne.

Pa. Seeing then this punishment must needs be suffered, art wee in our selues able to suffer and overcome it?

a Psal. 130. 3. Ti. None is able to suffer and overcome this great punishment of sinne; b Mal. 1.9. 2.5. 3.6. apoc. 6.16. 17. being onely man.

Pa. With that sinne hath condemned vs to eternall death already in our selues, tell me now how we may be deliuered from the anger of God, and paines everlasting?

Ti. Marke and I wil tell thee, pray vnto God to gine thee vnderstanding, and to bee low in humilitie of spirit, I will declare the saluation of the Lord: when wee had sinned, and by sinne had ^b prouoked God to anger, and so c Acts. 16. 18. were ^c subiect to Satans, hell, and con- dement.

b Ephes. 5. 5. 6.
Heb. 3. 17.

c Cor. 15. 22.

Saluation onely by Christ.

damnation, that the righteousnesse of God might stand, it was necessary that these things shoulde bee borne and suffered, the anger of God, the tyranny of Satan, and the paines of hell, which all followed sinne, and therefore hee that shall bee a saviour for our sinnes,
^c he must take this vpon him, and in his owne righteousness he must be deliuered againe from them.

^d Gal. 3. 13.
^e 2. Cor. 5. 21.

Pa. For so much as the justice of God requireth, that sinne bee punished in the nature of man by whiche it was committed, tell me then, where shall we find such a saviour?

Ti. The Lord ^e lighten our eyes, that we may understand the ^f riches of his glorious mystery, the Lord reveale his secret vnto vs, the Lord make vs see with all his saints, what is the heighth, the breadth, the length, and the depth, that we may sing vnto him the praises of all his mercies. This Saviour whom we seeke for, who for our sinnes must fast ^g death, and yet in the power of ^g Heb. 2. 9. 10. ^h his owne righteousness must rise from death to life, he cannot be ⁱ found amongst

^e Psal. 25. 14.
^f Colos. 1. 27.
^f Ephes. 3. 18.

^h Rom. 1. 4.
ⁱ Psal. 74. & 49
^j 7. & 146. 3. 4.

The vnioun of two natures in Christ, and causes of the same.

amongst the children of men. All the righteousnesses of ^a Abraham, Isaac, and Jacob, it cannot recompence the least of all my sins. ^b Adam and Eve, while they were yet in integrity, they could not beare the sinne of the eating of one apple which was so bidden them: yea the ^c Angels of heauen when they kept not their first estate, but ^d fell away from the truth in which they were created, they could not beare vp their sin, but it ^e weighed them downe to hell, and bound them for euer in the chains of darknesse; so that in men and angels there is no hope, but God that is ^f(t)rich in mercies and whose compassions haue none end, hee sent his owne sonne in the ^(g) similitude of sinfull flesh to be a Redemer, and to condigne sinne in the flesh, so that this is the Saviour sent into the world, even Jesus Christ the righteous, in ^(h) whom the fulnesse of the godhead doth dwelle bodily, that when there was no saluation in all creatures, God might be in Christ, and reconcile the world to himselfe.

^a Eze. 14.14.

^b Rom. 4.12.

^b Gen. 3.16.17

^c Jude. 5.6.

^a John 3.4.4.

^e 2. Pet. 2. 4.

^f Ephes. 2. 4.

^g Rom. 8.3.

^b Colos. 2.9.

ⁱ 1. Cor. 5.19.

The vniōn of two natures in Christ, and causes of the same.

Pa. H̄aving then then the oddes and
variance is betwæns the immortall
God, and mortall man, and that the
mediatour betweene them must needs
haue of the nature of both the parties,
which are to be agrēd, and also haue a-
grēment with both the parties, or o-
therwise he shoulde haue no meane to a-
grē them, shew me the reasons there-
of.

Ti. As it was necessary, that Christ
should bee ¹God, or else hee could not
haue bin so perfect righteous as the law
of God required, nor yet haue borne
the heauy burthen of sinne; so it was
also necessary that hee should be ¹man,
or else he had bene righteous onely to
himselfe, & we through him had not bin
sanctified: for it could not bee that wee
should haue bin partakers of his grace,
if he had not bene partaker of our na-
ture; nor we could not haue beene free
from the wrath of God, and rigour of
his law, except our nature in him had
felt his fathers anger, and bee perfect
man for vs had been accursed: for God
had so appointed, that the soule that had
sin-

¹ Math. 3. 15

Rom. 5. 18.

Cor. 5. 21.

1 Tim. 2. 5.

Rom. 1. 3. & 8.

Gal. 4. 4. 1. 10

2. 30. Heb. 1.

10. 11.

All shall not be saved.

What is true faith.

* Num. 23.29. Sinned, it should die, and he is not like unto man that he should repent, but the word that he had spoke he woulde surely accomplish, and therefore that God might be righteous in his iudgements, Christ was man like unto vs, and so in our flesh offered himselfe unto death, as if he shoulde haue saide unto his Father, Execute, O God thy iudgments against man; and lo, ^b behold mee a perfect man, I will beare them. And thus was our Saviour Jesus Christ perfect God, that hee might bee stronger than Satan, and take loue away: and ^c perfect man, that wee might haue part of his redemption, who in all things was like unto vs, sime onely excepted.

Luk. 23. 47.
Rom 1.3.
1. Tim. 1 5.1.
John. 4.2.
1. Pet. 2.22.

Pa. With Christ God and man hath thus paid the punishment of our sinnes, are we now all discharged before God?

Ti. No, not every one shall be saved by Christ, but they alone that doe believe, and in a ^a true faith take hold of his mercies, which believers are discernd from others by not walking ^c after the flesh, but after the spirit.

Pa. What callest thou this true faith?

Ti.

Sinnes forgiuen and punished. Christes righteousness is ours.

Ti. This true and lively faith is a full (f) persuasion and assurance of my ^s heart grounded vpon the (h) promise of God, and wrought in mee by the holy (i) ghost, whereby I am fully assured, that whatsoeuer Christ hath wrought for mans saluatiō, perkeineth not onely to others, but enen to ^m mee, and is wholie mine, as surely as if I my selfe had perfourmed the same in mine owne person.

Pa. How can it bee that thy sinnes are forgiuen thee, and yet according to Gods truth, fully punished with that punishment which God hath appoinst ed for sinnes?

Ti. By this my true faith, I see my sinnes both to be forgiuen, and yet ful ly punished : for in Jesus Christ to sas kisbie ^b Gods iustice ; they be ^c fully pu nished, and yet to me they be ^d forgiuen because in mee they bee not punished, but in Christ for me, to set forth Gods mercy, and therefore shall never be laid to my ^e charge. In this manner there fore I see the Lord my God to bee most mercifull and iust.

f Col. 3.2.1.
John.3.2.
Eph.3.2. &
1.12
Rom. 3.33.39.
g Rom.10.9.
Eph. 3. 17. 18
h Rom.4.3. &
10.8. & 1.16.
i Eph. 1. 17. 18.
2. Cor.1.22.
& 5.5.
1. Cor. 2.20.
& 2 4.14.
4 Eph. 3.17.
18.19.

b 1. Cor. 5.21.
Rom. 3. 25.26.
c 1. Joh. 2.1. 2.
Gal.3.13.
Rom.4.2.3.
d 2. Cor. 5.19.
e Esay.50.8.
Rom.8.33.

Sinnes forgiuen and punished. Christ's righteousness is ours.

Pa. Yea, but althoough the punishment of thy sinnes be payd in Christ, yet seeing there can no unrighteousnes dwell with God, how canst thou stand before Gods iudgement seat as righteous, seeing thou hast no righteousness but such as is stained w^t so many sins?

Ti. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousnesse which I haue wrought in mine owne person, but with the ^f righteousnesse of Jesus Christ, which righteousnesse being taken hold vpon by a ^s true and lively faith, is made mine. Thus am I iust in the sight of God, not in respect of mins owne workes which I haue wrought, but taking hold vpon Christ's workes to be mine by faith.

Pa. Doth not this make men runne into all sinne and wickednesse?

Ti. No, for this true faith, as soone as it is wrought in vs through the holy Ghost, doth frame our hearts a new, and causeth vs to detest, hate, loth, and abhorre sinne in all men, but specially in our selues, and make vs to haue our

f 1. Cor. 1. 30.

2. Cor. 5. 27.

g Abac. 2. 4.

Rom. 3. 28.

Ios. 3. 18.

Gal. 2. 16. & 3.

i i.

Ephes. 2. 8.

^b John. 3. 3. 5.

Ephes. 4. 20. 11

8.

Col. 3. 9. 10.

Rom. 6. 6. &

12. 1. 2.

^s Rom. 7. 13.

The summe of our faith.

One God in distinct persons

our whole k delight and ioy in those
things which bœ agreeable to Gods ^{k Rom.5.1.}
will, and causeth vs also to ^{l Rom.6.11.} expresse
the same in our life and conuersa-
tion, or else it is no true faith but a
^m dead faith.

^{12.}

Matth.7.17.

John 15.5.

^mIam.2.17.

Pa. Rehearse the summe of this
faith.

Ti. I beliere in God the father al-
mighty, &c.

Pa. Why makest thou mention of
God the Father, God the Sonne, and
God the Holy Ghost, seeing there is
but one God ?

Ti. As the Scripture teacheth vs
most plainly that there is but one
God, so likewise it teacheth vs, that in
this diuine essence thre persons do sub-
sist, being indeed distinct in their seve-
rall properties, the Father, the Sonne
and the Holy Ghost, which thre per-
sons are one God ^o eternall, infinite,
and most perfect in it selfe. And when
God shall give vs such eyes as shall be
able to see the gloriouſ Majestie of his
Godhead, then we shall haue also such
heauenly wisedome as shall easilly per-

» Matth. 3.16.

& 28.19.

1. John 5.7.

o Acts 17.22.

Deut.4.12.

1. Cor.12.12.

One God in distinct persons.

Christ God and man.

ceiue the distinction of the persons. In the meane while we will belieue the truth of his eternall word, and hate and detest all contrary heresies.

Pa. God grant vnto vs all this soberity. But tell me now, what belieuest thou concerning God the Father?

Ti. First I belieue that God the Father throughe Christ, into whose body I am grafted by faith, is not onely a father of other faithfull, but euен my father, and therefore loue him. Secondly, that he is almighty, that is, that he hath all power in his hand, guiding and ruling all things, so that nothing can be done in heauen, earth, or hell, without his prouidence.

Pa. What belieuest thou concerning God the Sonne?

Ti. I belieue that Jesus Christ is one God in substance with the Father and the Holy Ghost, took flesh of the virgine, and is become perfect man, as I am, in all things, sinne onely excepted, and in my nature hath wrought for me whatsoever is needfull for my salvation.

Pa.

John, 1, 12,
Rom, 8, 1, 11.
Gal, 3, 26.

1. Rom, 8, 15,
16.

2 Cor, 6, 18.

9 Rom, 5, 8 9.
Psal, 54, 6, 7, 8.

1 Esay, 45, 5, 6.
7, 12, & 46, 10.

11.

1 Amos, 36.

Psal, 139, 7, 8.
9, 10.

1 Rom, 9, 5.

1 John, 10, 11.

1 Rom, 1, 3.

Math, 1, 20.

9 Heb, 2, 14, 15

Christ God and man.

Christ our Lord and Sauior

Pa. What meaneth the name Je-sus?

Ti. Jesus is as much to say, a ^aHa-^bctor, because he hath saued his people from their sinnes.

Pa. Why is he called Christ?

Ti. Because he was ordained of the Father, and was annointed of the Ho-^aly ^bGhost the highest Prophet and Do-^cctor, which hath opened unto vs the secret counsell, and all the will of his Father concerning ourredemption and deliverance, and the ^b high priest, who ^dHeb.9.26. with one sacrifice and offering of his ^e28, & 7,25. body, and no mo, hath appeased Gods wrath, bought vs againtz, and continuall maketh intercession for vs to his father, and a King which gouerneth vs by his word and his spirit, and defenseth and kēpeth the saluation which we haue gotten by him.

Pa. In what respect sayest thou that he is our Lord?

Ti. Not onely because we are his creatures, but chāfely because he buy-^fing ^gagainte our bodies and soules from ^hEnne, not ⁱwith gold nor siluer, but ^jActs,20.28. Apoc.5.9.

Christ is our Lord and Sauiour.

with his pretious bloud, and also deliuering them from the captivity and tyranny of the diuell, to set them in full spirituall libertie, and to lead and gouerne them as a spirituall King, and to make them partakers with him of his heauenly Kingdome, hath claymed vs for his owne proper seruants and peculiare people, which he hath wone to himselfe, and can by right belong to none other Lord or Maister.

Pa. What meanest thou when thou sayest, H^ee suffered vnder Ponce Pilate?

Ti. Because the manner of death which men doe suffer by the sentence of the iudge, and vnder the title of iustice is more f^f shamefull, standrous, and terrible, than if a man should die naturally in his bed, therfore Christ tooke on him our person to shew himselfe before an earthly iudge, and to be condemned by the h^h mouth of Pilate, he being then iudge, that thereby we might be cleared before the iudgement seat of God.

Pa. What meanest thou when thou sayest, Christ was crucified, dead, and buried?

Ti.

Mala. 1. 6.

f Deut. 21. 23.

Philip. 2. 8.

Galat. 2. 13.

g Psal. 2. 2.

Acts. 4. 27. 28

b Matth. 27. 26

John. 19. 1, 13.

Crucified, dead, and buried. How Christ descended into he-

Ti. I meane that he paid the whole
and full satisfaction for our sins, which
he tooke upon him, he was bound, to
vnbinde vs, condemned to deliver vs ^{Isay, 53, 12.}
he suffered great and infinite shame, to Rom. 1.8.
deliver vs from all confusion; he
was nailed ^k on the crosse, to fasten ^{1. Pet. 2. 24.}
thereon our sinnes, he dyed and sustai- ^{k Coloff. 2, 14.}
ned the curse and malediction which
was¹ due to vs to appease the wrath of
God for ever by his only oblation once
made, he was^m buried to approue and ^{m Matth. 17,}
verifie his death, and to vanquish death ^{57. 58.}
even to the house thereof, that is to say, ^{Marke, 15. 43.}
even to the graue, wherein he felt no ^{Luk. 23. 52.}
corruption, to declare that even in dy-
ing, he had overcome and vanquished ^{John, 19. 40.}
death.

Pa. What meanest thou concer-
ning this, that Christ descended into
hell?

Ti. I meane that (whether we doe
take this word, hell, forⁿ death it selfe, ^{n 1. Sam. 2. 6.}
and for the extreamest and greatest pe- ^{Psal. 18. 4. & 9.}
trils, dangers, and grieses, dolors, and ^{13. & 30. 3.}
anguishes, that a man can suffer here
in this world, and whereby he may bee ^{Acts, 2. 24.}

How Christ descended into hel.

brought vnto his death , and conse-
• Cor. 15.55. quently for the sting and power of
death, for the iudgement and wrath of
God, and for the bottemlesse pit of all
miseries and calamities: when our Sa-
uiour Christ was so outragiously dealt
withall , when he did sweat p bloud,
when his soule was heauy, even vnto
Math. 26.38 the death, and when he was hanged
most opprobiously , despitefully , and
hainously betwixt two Theues , as
Math. 27.46. forsaken of GOD and all creatures,
Psalm. 22.1. without ayde, helpe, or comfort, and
so hanging on a tree, did giue vp the
ghost, bearing the curse, and anger of
God, which is a very hell, and felling
vpon him the condemnation , paines
and tormentes that were due vnto vs
for our sinnes) then went he indeade
downe into hell, which thought to o-
verwhelme him, but it could not, be-
cause he was both without sinne, and
also the true and natural sonne of God.
And doubtlesse most especially he de-
scended into hell, when he did by his
divine power make all the elect, whose
soules were in Abrahams bosome, to
fale

How Christ descended into hell. The Fruits of Christ's death
 saele ^{the efficacie, strength, and vertue} of his death that he suffered for them,<sup>Joh. 5. 25. 28.
 & 11. 25. 26.</sup>
 and the fruits of his passion and bleed^s^{Rom. 14. 8. 9.}
 shedding. But on the other side, he ^{Colos. 1. 15. 14.}
 went to the hell of the damned, when ^{19. 20.}
 they did saele and understand through ^{11. Pet. 1. 19.}
 his gedy might, that they were deprive^d^{Ioh 8. 24.}
 ued of the merits of his death and pas^{sion}<sup>1. Cor. 15. 54.
 sion</sup>^{55.}
 uation, purchased unto his elect and
 chosen children.^{Heb. 1. 14. 15.}

Pa. What fruit hast thou by this
 death of Christ?

Ti. First, I beleane that this
 death and punishment whiche Christ
 suffered, is ^{the appeasing of Gods} ^{Heb. 9. 12.}
 wrath, and a full satisfaction to God ^{13. 2. 28.}
 for all my sinnes. Second^y, that ^{as} ^{1. Pet. 2. 1.}
 he is dead for sinne, so ^{Iohn 2. 2.}
 sinne to die in my mortall body. <sup>"Gal. 5. 24.
 Ro. 6. 6. 7. 8. 11.</sup>

Pa. What profit hast thou by the
 rising against of Christ?

Ti. First, I am assurid by his ri-
 sing againe from death, that he hath
 "euercome death, hell, and sinne, and
 hath finished my iustification. Second^y <sup>x1. Cor. 15. 55
 56.</sup>
 ly, that as he is risen from death, so he <sup>Rom. 8. 33. 34.
 Roin. 4. 25.</sup>
 causeth

Christ's resurrection.

Christ's ascension.

^aRom, 6,4.

Coloss, 2, 3.

^b1. Corin. 15.

16,20.

causeth me as a member of him to ^yrise
from sinne and delight in righteousness.
Thirdly he rising againe by his owne
power never to die any more, is a sure
pledge to me, that ^zmy body shall in
like manner rise againe, and be quicken-
ed in him for euer.

Pa. What is the meaning of this,
that Christ ascended into heauen?

Ti. Christ as touching his man-
^aActs, 1,11,&
3,2.
^bMatth, 28,20
hood is ^a onelie in heauen, but in his
^b Godhead and comfort of his holy spi-
rit he is with vs to the end of the
world.

Pa. What good gettest thou by the
ascending of Christ into heauen?

Ti. First Christ his ascending into
heauen is a sure pledge unto me, that
^cJohn, 14,3,
^dPhil. 3,21,
^eColosf. 3,4.
^f1 Thessl, 4 17.
^gRom 8,34.
^hb,9,24,
ⁱ1,John,2, 1,2, continuall intercession for me.

Pa. What is the meaning of this,
that Christ sitteth at the right hand of
the father?

Ti.

Christ's ascension. Judgement. Holy Ghost. Catholique Church.

Ti. Christ sitteth at the right hand
of the Father, that is, hath all power
given him of the father ouer al things.

^eMatth, 28, 18
Ephes, 1, 28.

Pa. What fruit doest thou receive
by this, that Christ shall come to iudge
the quicke and the dead?

Ti. To me that am a member of
Christ, it is a singular comfort, when
I know that none shall be my iudge,
but he that is my Sauiour: but terri-
ble it will be to those that flee from
Christ, when they shall see him come
to iudge them, whom they in their life
time refused to be their Physician and
Sauiour.

^fMatth, 24,
31, & 25, 34.
^{Luk, 21, 27, 28}
^{1 Thess, 1, 10,}
^{g Matth, 25, 41}
^{Luk, 21, 25, 26}
^{2 Thes, 1, 8.}

Pa. What belieuest thou concer-
ning God the Holy Ghost?

Ti. I believe that God the holy
Ghost dwelleth in my heart, as the
seale of mine election, and persuas-
deth me that Christ's benefits are all
mine, and worketh in me that I die
unto sinne, and live unto righteous-
nesse.

^bRom, 8, 9, 17.
15, 16, 17.
^{Gal, 4, 6,}
^{Ephes, 1, 17,}
^{18,}
^{i Eph, 4, 23, 24.}

Pa. Now tell me what callest thou
the Catholique Church?

Ti. The Catholique Church is the
whole

Catholique Church.

Communion of Saints.

ⁱRom.8.29. ¹whole company of true faithfull peo-
ⁱⁱEphes.1.10.11 ple, which ever were since the begin-
ⁱⁱⁱIoh 10.16.12 ning of the world in all places, which
^{iv}Math.16. also be now, and shall be to the end of
the world: of the which number I be-
^vRom.3.16. lieue that I am ²one, I belieue that
^{vi}2.Cor.13.5. God ¹knoweth them all, and hath a
^{vii}14.Tim.2.19. most tender care ouer them, and that
he hath and will take them all unto his
glory.

Pa. What callest thou the Com-
munion of Saints.

Ti. The communion of Saints, is
the society that we which belieue have
with God, through Christ Jesus, and
which all we haue one with another,
as ^mmembers of our head Jesus
^{Cor.12.13}Christ, whereby we are ⁿready to
^{&16.17.}communicate all Gods benefits both
^{30.}spirituall and temporall, to the mutu-
^{Col.1.18.}all helpe and comfort one of another,
^{Rom.12.5.}according to the measure of faith which
ⁿLuke.11.28. we haue receiued of GOD in this
^{Gal.6.2.}Phil.2. .2.3.4 life.

Pa. What is it to belieue the so-
cienesse of Sinneres?

Ti. I belieue that Jesus Christ hath
wholly

Forguenesse of sinnes.

Resurrection of the body.

Wholy appeased God for my sinnes,
and payd the full punishment due to
them, and therefore that they be freely
forgiuen me, and shall never be laid to
my charge.

Pa. What belieuest thou of the re-
surrection of the body?

Ti. I believe that after this life
ended, my soule ^b shall goe to God that
gave it, and that my body shall rest in
the graine till the appointed time, and
then I shall ⁱ see God in my flesh, I
my selfe shall see him, and mine owne
eyes shall looke vpon him euuen in this
body, made glorious and without all
corruption like unto the body of Christ.

Pa. What is that thou sayest of life
everlasting?

Ti. I believe that when God shall
^a raise againe this body, and ioyn ^c
gaine in one, my body and soule, that
then my body shall be without all cor-
ruption, no more subiect to any change,
but that death it selfe our last enemie
shall be taken awaie, and swallowed
up in victory, and I shall live, so ^d that
I shall never die. God strengthen vs

^a 1.John.2.2.

^b Col.1.14.19.

^c 20.21.22.

^d 1.Cor.1.30.

Esa 53.4.5.8.

^e 12.Rom.3.23.

^f 24.25. & 5.8.

^g 2.Cor.5.19.

^h Eccles.12.7.

Luke.16.22.&

ⁱ 23.43.

Iob.19.26.27

^j 1.Cor.15.42.

^k 43.

^l 1.Cor.15.53.

^m 1.Thes.7.13.

^a Iob.19.25.

^b Dan.12.2.

^c John.5.28. &

^d 11.24.

^e Phil.3.11.

^f 1.Thes.3.14.

^g Luk.20.36.

^h Apoc.20.5.6.

ⁱ Rom.6.11.

^j by

Life euerlasting. Of our selfe vwill. The Sacraments defined by his spirit in the inner man, that we may be able to comprehend with all his Saints what is the length, the breadth the height, the depth, that we may know the law of Christ, and be filled with all fulnesse of God.

Pa. The Lord increase this faith in vs. But tell me, Hauie we this faith in our owne power to belieue of our selfe will?

Ti. No, but faith is the gift^m of God euē as our saluation likewise is, and of our selues there is not one of vs that can so much as name the Lord Jesus, but it is wrought in vs by the Holy Ghostⁿ through the preaching of the word, confirmed, and made strong through the vse of the same word and sacraments.

Pa. What calleſt thou sacraments?

Ti. Sacraments be outward signes ordained of God for the greater assurance and strengthening of our faith, being vnto vs^p sure pledges of those benefits of our saluation which we receive in Christ to be ours, and are represented vnto vs by the outward

^mEph,2,8,
Phil,1,29
ⁿTheſſ,1,3,
& 3,2,
ⁿIoh,17,20,
Rom,14,17,
1, Tim,3,15.
^pCor,1,21,

^aGen,17,11.
Exod,12,3,4,
^pRom,4,11,

The vse of Baptisme.

Of the Lord Supper.

ward signes of water in baptisme, and bread and wine in the supper. They serue also for a marke of our profession, whereby we differ from other people which be heathen.

Pa. How many Sacraments bee there?

Mi. There be two ¹ Sacraments, ^{q 1, Cor. 13, 1,}
that is to say: Baptisme, and the Sup², ^{2, Joh. 19, 34}
per of the Lord.

Pa. What strength of faith haue we through our baptisme?

Ti. Baptisme is a seale and token by which God will haue me assured that ^r my sinnes are forgiuen me, and ^r Marke, 1, 4,
that my life is acceptable in his sight; ^r Acts, 21, 16,
soz as the water washeth away the filthinesse of the body, even so should I through the holy ghost be therby fully certified that the ^s bloud of Christ being ^f Acts 22, 16.
sprinkled vpon my soule by the ^t hand Eph, 5, 26,
of faith, hath washed away both the ^t Pet, 1, 2, &
giltinesse of my sinne, and the punishment ^{3, 21,} ^t Joh, 1, 7, 1,
due to the same. And as after ^t Acts, 15, 9,
our outward washing the body is more comely, so after our baptisme the spirit of God worketh in vs that sinne is

The vse of Baptisme.

Of the Lords Supper.

*d Rom. 6.3.**4.5.6. &c.**e2. Cor. 5.17.**Gal. 5.24.25.*

^d is dead in our mostall bodies, and we be risen vp into ^e newnesse of life, and in whomsoever baptisme hath not this worke, he may well haue the name but indeede he is no christian.

Pa. What Strengthening of our faith do we find in the vse of the Lords Supper?

Ti. The Supper of the Lord both through the Holy Ghost strengthen my faith, that I shoulde not doubt, but as surely as I receive the bread and wine into my body to become of perfect substance with my flesh, ^f so Christ hath given himselfe wholly to become mine, and nourisheth my soule to everlasting life, ^g his death and passion is my deliuernce from sinne, his ^h righteousness is my iustification; even so surely confirmed vnto me, as if I my selfe had performed in mine owne body that most holy obedience vnto his father, whiche he alone fulfilled. Thus I receive the Sacraments as signes and seales of the righteousness that is by faith.

Pa. Are not then the bread and wine

*f 1. Cor. 1.30.
& 10.16.**g Rom. 4.25.
h 2. Cor. 5.21.*

No transubstantiation. Preparation to the Lords Supper
Wine in the supper of the Lord, turned
into the body and bloue of Christ?

Ti. The bread and wine as touching their nature and substance, are
not turned, but as touching the vse of them, they differ from common bread Mat. 26. 29.
and wine, in that they are appointed of God to serve unto vs as (b) seales and pledges of his benefits which Christ b Rom. 4, 11,
in his body wrought for vs.

Pa. Now then, soz as much as the Lords Supper in respect that it is holy, it must haue the ghests holy, and it refuseth them that be prophane, & in respect that it is mysticall, it must haue such ghests which are able by their wel practised senses to disting the inward mysteries from that which appeareth to the eyes: and in that it hath a remembrance, it requireth a mindfull heart of the good turne received. Telle me therefore in what manner oughtest thou to prepare thy selfe to the receiving of these mysteries?

Ti. In preparing my selfe to receive the Supper of the Lord, I ought diligently to obserue these three things.



Preparation to the Lords Supper. Our works imperfect.

c 1.Cor.11.28 First, to examine my selfe whether I
 d 2.Cor.13.5. d stand in faith or no, which I shall
 e 2.Cor.1.21. know if I steele my heart (f) assured
 22. & 5.5. by the spirit of God, that the (g) pa-
 Eph. 1.13. nishment of my sinnes is fully dischar-
 f Rom.8,15. ged in Christ: and that whatsoeuer he
 Eph.3,12. hath done perteineth not onely to o-
 g 1.Ioh,1, 12. thers, but even ^b to me. Secondly, to
 h Esa, 53,6,7. examine my selfe, whether I finde my
 8.9.&c. selfe inwardly (i) sorry for my sinnes,
 Eph.3,17. with an inward hatred and loathing of
 i Tim,15,16. sinne, and an ^c earnest desire and sure
 j 1.Cor,4,4. purpose wholly to conforme my selfe to
 k Joel.2,12,13. the will of Gods word. Thirdly, if my
 l Mat.26,15. offence be betwixt others and me, that
 m 2.Cor,7,10,11. I reconcile my selfe vnto them. All those
 n Rom.6.4,5. things, although they ought earnestly
 6,7,8.& 8.11. to be considered in the whole course of
 o Phil.5,13,14. our ^m life, yet then especially when we
 l Mat.5,23,24. come to the supper of the Lord.
 m Lu.1.74,75.

a Math.3,15. Pa. With that this is then the do-
 ctrine of salvation, that when we were
 dead through sin, God of his great mer-
 cy sent his sonne to bee made man, to
 die for our sinnes, and to fulfill all righ-
 teousnesse, (a) that hee might bring a-
 gaine life into the world, and so give
 that

True causes of well doing

that life vnto every one whosoever
should receiuue the Holy Ghost to be-
lieve, that so we might be sauied by faith
who before were condemned by our
works: Wherto then now serueth our
well-doing, or what availeth it to doe
good works?

To. True it is, our god works de-
serue nothing at Gods hand, for in ^b Eze.6.6.
his sight our god works are not god, Pro.35.7.
and all our righteousnesse is like a de- ^b Psal.16.2.
filed cloth, and were they never so ma-
ny, yet by them God receiueth nothing
at our hands, and all our well doing ex-
tendeth not vnto him: and therefore if
we will aske any thing by works, wee
must aske of them of whom wee have
deserued it; at the hands of God wee
can aske nothing: and therefore as
touching merit, we will let our works
alone, but wee haue greater causes of
well dooing, and which ought more to
inforce vs, than either life or death: we ^c Rom.6.12.
must doe well, first to shew our thank- ^{12. & 12. 1.}
full (c) hearts to our Saviour Christ, ^{1. Pet.2.5.}
and to testifie our loue towards him,
with keeping his commandements; by,

What is required in good works.

which wo^rkes we make our election
more certaine vnto our selues. Againe,
we ought to doe well, that our example
may call our brethren vnto righteous-
nesse, that they also may become with
vs of the houshold of Fa^rth. But the
greatest cause of all other is, that in our
weldoing we set forth the (d) glory of
God, and his holy name is praised in
our god wo^rks. This ought to bee so
precious in our eies, that tenne thou-
sand hells and heauens shold not so
much moue vs. This is the excellen-
cy of vertue, that God in it is glorified,
& this is the great horro^r and confusioⁿ
of sin, that God in it is dishonoured.

Pa. What wo^rkes callest thou god
wo^rks?

Ti. Our god wo^rks can never bee
god and acceptable in the sight of God,
vnlesse in doing them, we keape these
two things: First, that they bee framed
according to the (a) will of Gods lawes
and commandements. Secondly, that
they procede from an heart (b) purged
by fa^rth. If either of these two points
be lacking, our wo^rks are abhomina-
ble

Math, 5, 16.
1, Cor, 6, 20.
1, Pet, 2, 12.

Ephe, 2, 10.
Col, 2, 10, 21.
Tit, 1, 14. deut.
12, 32. Esa, 29,
13. Mat, 15, 9.
Rom, 14, 23,
Heb, 11, 6,

Five things to be obserued in praier.

ble in the sight of God, although they
appeare never so gloriouſ in the sight
of men.

Pa. Because praier is our ſpeciall
meaneſ which God will haue vs vſe to
increase in faith, tell mee what belon-
geth to true praier?

Ti. It is requisite in true praier, c Psal. 56.15.
that we obſerve theſe five thinges: First & 8, 1, 9, rom,
that we make our praierſ (c) onely to
God (d) through Christ, and not to
Saints. Secondly, that we be inward-
ly (e) touched with the need of the thing
we aske, hauing our mind wholly bent
thereupon, and not carried away with
by-thoughts. Thirdly, that our praierſ
be grounded vpon (f) Gods promiſes,
with full auſſurance that they ſhall bee
granted, ſo far as the Lord doth know
them to bee meete and needfull for vs.
Fourthly, that we (g) continue in praie-
r althoſh we obtain not our requests
at the firſt. Fifthly, that wee aske not
thoſe things which wee thinke (h) god
in our owne fantacie, (i) but onely that
which God commandeth vs, to aske of
him, all which things bee conteined in
1. John. 5, 14.

10, 13, 1am, 1.

5. math, 4, 10.

d Ioh, 14.13,

& 15, 16. &

16, 23.

e 2. John. 5, 14.

Ioh, 4, 23, 24.

Pſal. 51, 17, &

145. 18. 2. cro.

20. 12. Math. 1

7. rom, 8, 26.

f Iam. 1.6.

Matth. 11. 24.

i. Ioh. 5, 15.

g Luk, 18, 1, 2,

3. &c, rom. 12,

12, 1, theſſ, 5,

17. col., 2,

Eph, 6, 18,

h Iam. 4, 3,

Rom. 8. 26.

i. 1. John, 5, 41

The Lords praier. The maner & order how we should pray.

Math.6,9. the (a) Lords praier.

Luk.11.1.2. Pa. Rehearsale the Lords praier.

Ti. Our Father which art in heauen, hallowed be thy name, &c.

Pa. What desirest y in this praier.

Ti. Patke, and I will shew thee in the forme of a praier.

Pa. Say on.

Ti. Almighty and eternall God, which bouchsafest that wee as it were thy heauenly childzen, shoud every one of vs call thee our heauenly Father, grant that thy holy name shall be glorified among vs, first in the reverend contemplation of thy excellent workes in heauen and in earth. Secondly, because most properly, liuely, and comfertably thou hast made thy selfe knowne to vs by thy holy word, and especially by the promise of Grace, and freely pardoning and receyving vs into thy sauoy for Christ Jesus sake. Thirdly, in that thou by the working of the holy spirit, dwelst effectually scame our hearts to loue righteousnesse and hate iniquitie. Grant that thus in all things thou onely maist be had in honour, and all o-

^b Matth.23,9.

Eph.5 20. & 4.

6.col.1,12.

Heb.12,9.

1.John 3,1.

Elai.6,3.16.

2.Petition.

c Psal.145,1.

& 113,2,3.

rom. 11. 36. &

1,20. & 16,27.

Elai.40,21.

d Deut.4,3,2.

Eph.4,6.

e Rom.12,24.

Rom.1,9, & 14.

15,16.1.co.1,3

6,11. 1.Joh.4.

13.elai.5,2,5.

Ezech 36,20.

2.Petition.

ther

The manner and order how we shouel pray

ther set aside. Grant that thy kingdom may flourish, that is, that thy holy spirit may beare rule within vs to all heavenly delight, and that thy holy woorde may haue the preheminence to bee our only law of righteousnesse, which we may al obey. Grant y^e the kingdome of thy grace and mercy may reigne continually in our hearts, so that we may be partakers of the realm of thy glory and maiestie. Declars thy selfe Lord and King ouer thy whole Church, in guying it into all truth, and defending it from the rage of enemies, that all may know that thou (O Lord) vost reigne in all ages to the behoofe of thy Church and terror of thine enemies. Exerise (O Lord) thy kingdom severally in every one of vs thy chiloren, beating downe and killing in vs our olde Adam, with all sinfull delights & worldly cares, and renue in vs daily our spirituall and inward man, to righfeousnes and innocency of life, that al our delight & ioy may be in those things which are acceptable in thy sight. Graunt (most deare Father) that we may all willing-

^fMath.3. 2. &
5.19.

^aRom.6.6.
^bRom.8.10.11.

3. Petition.

The manner and order how we should pray.

^aLuk.22.42.

^bTitus.2.12.

^c1.Pet.4.2.

4. Petition.

^dPsal.145, 15,

& 154.27.

^eGen. 3,19.

Ephes.4.18.

5.Petition.

^f1.thes.1.5.10.

ly^b resigne our selues vnto thee without all murmuring whatsoeuer thou shal doe, and that vnto the very death we refuse not to follow thy Divine wil in all things. Wouchsase wee beseech thee (O graticus God) to giue and minister to vs of thy great riches , all things ^c necessary for this poore and miserable life that wee may the more freely serue thee, both in that great calling of Christianity, whereunto thou hast called all of vs, and also in those severall and particular callings wherein thou hast placed euery one of vs , that we may ^d walke so (good Lord) both in the one and the other , that thy holy name may be glorified in both. And for as much as the whole course of our life is almost nothing else but a continual breaking of thy holy lawes and commandements, whereby wee iustly deserue thy severe iudgements & dreadfull punishments, wee heartily pray thee, O thou King of holines, to behold thy little one, which was boorne for vs, and giuen to vs, that gaue himself to death, and made his p[re]ayers for offenders.

Looke

The manner and order how we shalld pray.

**Looke upon the græuous sufferings of
the redemer, and forgiue the sinnes of
vs that are redeemed.** Wouchsafe good
Father to take and accept the painefull
death, bitter passion, and precious
bloudshedding of thy welbelonerd son
Jesus Christ our Lord: for a iust recō-
pence, and ful satisfaction of al our sins,
that our ^a consciences may bee quiet,
and we haue hope that our sins be par-
doned and cleane blotted out of memo-
rie, euen as we pardon all ^b whosoever
haue offended vs. ^c Lastly, seeing the
enemies that we haue to wrastle with,
be manifold, and that wee haue not to
strive with flesh and bloud, but against
the ^d diuels themselues, and therefore
considering their strength, & our weak-
nesse, their craft, and our simplicitie,
their watchfulnesse, and our sluggish-
nesse, their long exerience, and our
rawnesse, their preparation and our na-
kednesse, and that wee haue not onely
nothing to helpe vs, but also doe carry
about vs our swne concupiscke, rea-
dy to betray vs into the hands of our e-
nemis: wee ^e humbly beseech tht

holy

^a 1.John.2,1.
& 1.John.5,1.
^b 10.Ephe.2,1.
rom,8,15.3.8
^c 6.Petition.
^d Eph,6,12.

^e Rom 16.20.
2,tim.4,17,18
Eph,6,10,11.
1,Cor,10,13.
2.pet.2,9.

The manner and order how we should pray.

holy Father, to grant that we be not
utterly led into temptation, thereby to
be lost, but in all perils of temptation,
and in the middest of the stormy tem-
pests of tribulation, let us thy children
perceive and seele thy fatherly succour
ready to helpe vs, and speedily to fur-
nish vs from aboue, giving vs the
strength of thy holy spirit in the inner
man, and reaching unto vs the compleat
harnes of thy grace, wherewith
we being armed on both sides may bee
prepared at all assailes, against all as-
sautes of our enemies. O heauenly
Father, bring vs not further into the
battell with our spirituall enemies,
then wee by thy aide shall bee able to
withstand and ouercome. Strengthen
vs with thy holy spirit, and increase
our faith, that wee may ouercome the
world, and quench the fiery darts of
Satan, and so at the last bee partakers
of thy glory, and so euer haue the fruit-
ion of celestiall delectations, accompa-
nied with Angels and blessed Saints,
through the helpe, benignity and grace
of thy onely Sonne our Sauour Je-
sus

Ephe 6.13.

The conclusion

A breefe summe of all that is said

Ius Christ, to whom, and to thē our Father, and the holy Ghost, one God of most glorious maiesty, be alhonour, praise, and glory, now and euermore, 10.11.
Amen.

Paul. And why is this added:
For thine is the kingdome, the power, and the glorie, so euer and euer,
Amen.

Ti. Not onely to kindle ^b in our hearts, to desire the glory of God, but also to teach vs that this p[er]aier is grovved upon none other then God onelie, and that wee shoulde not thinke the kingdome of God to bee weake, and void of force and might. Also that hee onely is to bee honoured, praised, and glorified, and that his power is infinit, perpetuall, and everlasting. And in this word (^c Amen) is expressed the seruent desire to obtaine those things which we aske of God, and our hope is confitimed, that those things which we aske are graunted vnto vs, by which our consciences are pacified, and so we end our p[er]aies.

^b 1.Pet.5.11.
Apoc.17.12.
^c Deut.27.15.
1.chio.16.36.
Nhem.8.7.
Psal.106.47.

Pa.

A brefe summe of all that is said.

Pa. Tell mee now br̄kly the effect
of all that thou hast confessed.

Ti. By the tennes commandements
I see my sins , and how I haue deser-
ued the wrath of God, and everlasting
damnation ; from which because I
could not be deliuered by mine owne
strength, the Holy Ghost by the pre-
aching of the Gospell, hath wrought in
me faith in Christ my redeemer , by
which I am assured that he hath borne
the punishment of my sins , and made
me heire with him of everlasting life.
And of this that I shoulde neuer doubt,
he hath giuen mee two sacraments ,
as outward signes and tokenes to bee
seen and felt of me, that as surely as I
see my selfe made partaker of them out-
wardly, so the holy Ghost inwardly in-
structing me, I shoulde not doubt but in-
wardly to bee partaker of Christ him-
selfe, with all his benefits, that in him
and through him , I shall haue life e-
verlasting. And thus being regeneratē
by the holy Ghost, my waies shoulde be
directed by the same spirit, to walke in
righ-

A Godly praier.

righteousnes and holines all the daies
of my life.

A praier containing the effect of
that which goeth before.

A Lmighty God and most mercifull Father, I see in thy blessed lawes and commandements, the greatnes of my sin, and the dreadfull punishment due for the same, yea ^a I see (O Lord ^{1. King.3.46} my God) the whole course of my life to ^b 2. Chron.7.26 be almost nothing else but a continual Eccle,7,21. ^c 1. Joh,17. breaking of thy holy lawes and commandements. The thoughts of my heart either in vanity or else in open wickednes, are in number infinite, and through the abundance of them my mouth is daily prouoked to speake, and my body stirred vp to doe and execute contrary to thy holy will. And againe (O Lord) I see thy heavy wrath, vengeance and judgement against sinne to be intollerable, so that the least wicked thought and most secret cogitation of my

godly praiser.

my heart procureth my wrath & curse,
which haue none ende, the torment
of hell, & everlasting fire, yea although
in all my life I had but once in thought
broken any one of thy commaundem-
ents. And I know, O Lord God,
that thou art true and iust, and canst
not abide sinne and wickednesse, but
wilt iustly punish every sinne with
the selfe same tormentes of hell which
thy iustice hast appointed. This, O
Lord my God, throweth me down and
amazeth me, so that I know not what
to doe. I looke into my selfe, vtelwing
mine swine power, whether I am able
to ouercome this punishment of Anoz
no, and I see that the most cruell and
painfull punishment that I can devise
to my selfe, as in whipping my bodie
all the daies of my life, wearing haire
cloth, pining my selfe with fasting, or
any other paine, I see, I see (O Lord)
that all this punishment is not suffici-
ent for ^b one of my least sinnes, because
it deserueth the everlasting paines of
hell, I looke to heauen, I see there is
no saint nor Angell able to abide and
ouer-

Exod.20.5.

uk.18.7.8.

Psalm.5.5.

1.Cor.6.14.

^b Luke.17.10.

Col.2.23.

A godly prayere

overcome this horriblie punishment of sinne. I looke to men in this world, & ^{1 Joh. 14.19 &}
uen to them that challenge to themselves the titles of holines & high perfe-^{12,32.& 16.32}
ction, but alas I see no remedy in them, ^{2 Cor. 5.19.}
I finde no difference, for all are in like
fault and condemnation, all haue gone
out of the way, all are made altogether
unprofitable, there is none that doeth
good, no not one. All by nature are the
children of wrath, all are as ^a shewe going astray, and therefore haue neede to
turne unto the cheefe shepheard & high
Bishop of their soules. Thus viewing
the whole race of mankind, alas! I see
no hope among the children of men,
for all their holiness, righteusement,
and perfection, is not able to satisfie for
one of the least of their owne wicked
thoughtes, much lesse for mine or others
seeing the punishment is by thy iust de-
cree and sentence, thy cuerlasting curse.
Wherefore I am driven from my selfe,
and all that I can doe to sake this pu-
nishment discharged otherwhere, or
else to quake and perish for euer, vnder
the heauy burthen of sinne, I see there
is

A Godly praier.

is no hope for mee in Angels, Saints,
and mortall men, but onely in that per-
fect man Christ Jesus thy deare sonne,
in whom I see the full punishment of
my sins fully paid, satisfied, discharged
and overcome. In him I see death
vanquished, the paine of hell in victory
swallowed vp, the curse satisfied, and
the eternity of the punishment through
his everlasting power overreached:
This I see (O Lord) by the eies of faith
being through thy holy spirit fully as-
sured, that all the whole punishment
of sinne payed by my Saviour Christ,
is not onely paid for other men, but also
for me and my sinne. This assurance
of my faith being thy only work in me,
I beseech thee in mercy to strengthen
and increase, for I feele it often full of
wauering and doubting. Grant that I
may daily more and more in my soule
and conscience feele my selfe knit and
grafted into the body of thy sonne,
wherby I may be assured that whatso-
ever he hath done pertaineth to mee, &
is fully and wholly mine, that I may
through the power of his death, feel sin
daily

A godly praier.

daily die in me, and through the power
of his resurrection feele my selfe risen
from sinne, to haue my full toy & com-
fort in those things which be agreeable
to thy holy will and commandementes,
vitterly hating and abhorring from my
heart all things which bee contrary to
thy will and pleasure, that euuen in this
life I may still looke for thy blessed hope
and ^b appearing of the glory of the all-
mighty God, and of our Sauour Je-
sus Christ, vsing the things of this
world:as though I vised them not, till
that good time be come,in which it shall
please thee to call me to thy everlasting

kingdome of glory,theres to reigne

with my Lord and Sauour

Jesus Christ,for euer

and euer,

Amen.

^a Rom.6.6.7.1

& 7.6.& 8.10.

^b Acts.17. 31.

1.cor.1.7.tit.2.

11.13.phil.3.

20.heb. 9. 18.

1.Pet. 3. 12.

^c Mat.25.34.

E

Paul.

What it is to give glory to God.

Paul.

Wat is it, I pray the
tell me, to give glory to
God?

Titus.

- 12. Cor. 20. 33.
- Eph. 4. 3. 21.
- Judg. 15.
- Apoc. 9. 4 & 5.
- 13. & 19. 7.
- 6 Rom. 1. 20.
- Joshua. 7. 39.
- 1. Sam. 6. 5.
- Ioh. 9. 24.
- Wisedome
of God.
- Iob. 12. 13.
- Rom. 16. 27.
- Iere. 51. 15.
- Righteousnes
of God.
- 2. Tim. 2. 5.
- Ioh. 1. 14.
- Rom. 1. 3. &
8. 2.
- Gal. 4. 4.
- 1. Cor. 1. 30.
- Heb. 1. 19. 11.
- Matth. 3. 15.
- Rom. 5. 18.
- 2. Cor. 4. 22.



No man can yeld true
glory vnto God, with-
out the true knowledge of Christ. We-
rily ma was created to this end, that he
should gloriſie his creator. But throḡh
the fall of our first parents, it came to
passe that neither he knew God aright,
nor glorified him aright. If thou de-
mand what it is to give glory vnto
God: to give glory vnto any body, is
nothing else but to attribute true
ture vnto him; as when some King
dealeth iustly, wisely, valiantly, and
mercifully, his subiects yeld him glory,
that is to say, his subiects like well of
his doings, and with singular god will
dye blaze them abroade. And in like
wise is(c) glory giuen vnto God, when
his vertues are rightly acknowledged
and felt, as his wisedome, his righte-
ousnesse,

What it is to gloue glory to God.

Its works &c.

ousnesse, his puissance, his mercifullnesse, his truth, and such others. The wisedome of God is seene in this, that he repaireth againe man whom he had created to his glory, so as he might by his sonne borne of a virgine, recover againe the image of God, which he had lost through sinne, and so give glory to the wisedome of God. His righteousness is seene by this, that he would not receive into fauour man that had sinned, without amends made for the wrong that he had done ; for hwere as it was of necessity that either man must haue perished everlastingly for his sinne, or else that some one of mankinde must haue made satisfaction unto God, abiding punishment for all mankind, God gave his owne Sonne, who taking manhood vpon him, hath in the same satisfied the righteousness of God, and therfore is the praise of righteousness worthily attributed to God, for the birth of Christ our Lord. (2) His puissance is commended in that he hath through Christ overcome the serpent and his sede, yea and rooted out

Fortitude of
God.
Gen. 3.15.
Nhem. 9.30.
Esa. 28.2, &c.
49.26.
Iere. 50.54.

What it is to give glory to God.

Paul.



What is it, I pray thee
tell me, to give glory to
God?

Titus.

- 42. Cor. 20. 33.
- Eph. 4. 3. 21.
- Iudg. 15.
- Apoc. 9. 4 & 5
- 13. & 19. 7.
- 6 Rom. 1. 20.
- 10. Josua. 7. 39.
- 1. Sam. 6. 5.
- Ioh. 9. 24.
- Wisdom
of God.
- Iob. 12. 13.
- Rom. 16. 27.
- Iere. 51. 15.
- Righteousnes
of God.
- 1. Tim. 2. 5.
- Ioh. 1. 14.
- Rom. 1. 3. &
- 3. 2.
- Gal. 4. 4.
- 1. Cor. 1. 30.
- Heb. 1. 19. 11.
- Matth. 3. 15.
- Rom. 5. 18.
- 3. Cor. 4. 22.

No man can yeld true
glory vnto God, with-
out the true knowledge of Christ. We-
rily ma was created to this end, that he
should gloriſe his creator. But throg̃h
the fall of our first parents, it came to
passe that neither he knew God aright,
nor glorified him aright. If thou de-
mand what it is to give glorie vnto
God: to give glory vnto any body, is
nothing else but to attribute true ve-
ture vnto þim; as when some King
dealeth iustly, wisely, valiantly, and
mercifully, his subiects yeld him glory,
that is to say, his subiects like well of
his doings, and with singular good will
doe blaze them abroade. And in like
wise is (c) glory giuen vnto God, when
his vertues are rightly acknowledged
and felt, as his wisedome, his righte-
ousnesse,

What it is to giue glory to God.

ousnesse, his puissance, his mercifullnesse, his truth, and such others. The wisedome of God is seene in this, that he repaireth againe man whom he had created to his glory, so as he might by his sonne borne of a virgine, recover againe the image of God, which he had lost through sinne, and so giue glory to the wisedome of God. His righteousness is seene by this, that he would not receiue into fauour man that had sinned, without amends made for the wrong that he had done; for hwere as it was of necessity that either man must haue perished everlastingly for his sinne, or else that some one of mankinde must haue made satisfaction unto God, abiding punishment for all mankind, God gaue his owne Sonne, who taking manhood vpon him, hath in the same satisfied the righteousness of God, and therfore is the praise of righteousness worthily attributed to God, for the birth of Christ our Lord. (a) His puissance is commended in that he hath through Christ overcome the serpent and his syde, yea and rooted out

^aFortitude of
God.

Gen. 3.15.

Nehem.9.30.

Esa.28.2, &

49.26.

Iere.50.54.

What it is to giue glory to God.

his kingdome, so farre forth as pertaineth vnto all them þ take hold by faith vpon this Jesus that is boþne. (b) His mercifulnesse shinch in this : that by his sonne, and for his sonnes sake, he taketh againe into fauour mankindes forlorne and oppressed by the tyranny of the diuel, and ouerwhelmed with exceeding great miseries, calamities, death, hell , and damnation. This mercifulnesse of God excedeth all the workes of God, which both the good Angels and elect men shal set out everlastingly : yea and the very diuels shal acknowledge , though against their wills. His truth is made manifest in this, that bearing in minde his promises of old time, hee performed that whiche hath promised them, the (c) seede of the woman, which shoulde tread down the head of the serpent, and this promise he fulfilleth now in giving vs his sonne. For these vertues therefore glory is to be giuen to God, and that especially by those that fale his benefites, this glory is then rightly yelded vnto him: first assone as we acknowledge this

þ of

Sal. 145.

Jonas, 4, 2.

Esa. 5, 7.

Gods truthe.

Psal. 100, 4. &
117, 2. & 119,

90.

Gen. 3, 15.

Galat. 4, 4.

God glorified

From whence groweth the estimation of Christ's works &c.
this wonderfull benefit of God ; Secondly, when we embrace his Sonne
by faith : Thirdly, when we praise
God with minde, with voyce, with
confession, and with behauour : and
fourthly, when we allire as many as
we can to the knowledge of him.

Pa. What is the meaning of the
word Symboill ?

Ti. A Symboill by interpretation is
a barge, marke, watchword , (a) to-
ken or ensigne of acknowledging,
wherby the Souldiers of one side are
knownen from ths enemies. It signifieth
also the part that is gathered of
every man in anything, as when every
man giurth his shot. This confession
of faith is called by this name, for these
two causes. First, because it contain-
neth as chosen and gathered together
into a summe, the chuse points of the
doctrine set forth by the Apostles, whō
Jesus Christ hath given and sent as
universall Doctors of the world, Se-
condly, for that this doctrine is the
true marke whereby every man that
auoucheth the same, yeldeith a certain

a Joh.13.35.

The meaning of the word Symbol.

testimony that he is a member of the Christian Church, as the men of war declare by the ensigne which they bear, what Prince they belong unto and serue.

Pa. What difference is there betwene generall and true faith?

Generall faith
Iam.2.19.

Ti. The generall faith is that which crediteth the word of God, that is, which believeth all those things to bee true that are contained in the Scriptures concerning God his incomprehensiblenesse, power, righteousnesse, wisedome, mercy towards the faithful and godly, and most earnest severitie toward the vnbelieving and vngodly, and likewise all other things taught in the Scriptures. But the true fiaht goeth further, as I shall shew by and by, for thus farre not onely vngodly men, but also the very diuels doe (b) belieue and therefore neither are they indeede faithfull, nor are so called. But the true faith, as it nothing doubteth that all things taught in the word of God are most certainly true, so doth it also embrase the promises made concerning

True Faith.
1.Tim.5.

bIam.2.19.

Genes. 15. 6.
Rom.4.3.29.
Heb.1 1.11.

ning the mercy of God the Father, and
the forgiuenesse of sinnes to the faith,
full through Jesus Christ, which pro-
mises are properly called the Gospell,
which faith whosoever haue, they dos
not onelie feare God as the most
mighty Lord of all, and the most righ-
teous iudge, which the most part of
the vngodly and the diuels themselves
doe, but also they loue him as their
most bountill and mercifull Father,
whom as they trauell in all things to
please as becommeth obedient children
with godly indeuors and works which
are called the fruits of faith, so haue
they (b) a god and sure hope of obtai-
ning pardon through Christ when as
men they swarze from his will, for
they know that Christ whom they
trust vpon, appeasing the wrath of
his father, their sinnes shall (c) never
be imputed any more vnto them; then
if the same had never bene committed
and though themselves haue not satis-
fied the law, and their duty towards
God and men, yet beleue they that
Christ with his most full obseruing of

^bEph.3.12.

^cRom.3.8.

^dPsal.32.1.

Of true faith.

Additions.

the law, hath abundantly satisfied God for them, and are perswades that by his righteousness and observing of the law of God, themselves are accounted in the number and state of the

Rom. 8,16.**Heb. 10. 22. 23.****Ioh. 4, 13, 10.****Rom. 3, 22, &****4, 9.****Gal. 2, 16.****Eph. 2, 8.**

righteous, and that they are beloved of God, even as if themselves had fulfilled the law. And this is the justification which the holy Scriptures declare that we obtaine by fayth. These things cannot be in the devils or in wicked men, for though they feare, or rather with honour doe dread God as most mighty and righteous, so that they know he will take vengeance of their vngodlinesse, yet can they neither haue any trust in his godnes and mercy towards them, nor any recourse to his grace, nor enter into any endeavour to obey his will. Wherefore their faith, although they doubt not of the truth of the word of God, is called a dead faith, so that like a drye and dead stocke it never bringeth forth any fruits of godly life, that is oflone to God, and charity towards men.

Pa. What is true faith?

Ti.

Jam. 2, 16.

Faith defined.

Adam and Christ opposed

Ti. There is but^b one faith or confidence in God, which faith is the gift of God, even as our salvation likewise is. This faith is not the onely bare notice or knowledge of God and the history of the Gospell, but the assented consent and undoubted beliefe of the heart, to, and in the promises of God, in the which forgiuenesse of sins the fauour of God, quietnesse of conscience, the Holy Ghost, righteousness, victory against sinne, death, and hell, and finally everlasting life, are truly offered, and most truely gauen through Christ. Man made after the image of God, did fall from that blessed estate; to the condemnation of himselfe and all his posteritie, and Christ for man being thus fallen, did oppose himselfe to the iustice of God a Mediator, paying the ransom and price of redemption for Adam and his whole posterity that refuse it not. Againe, like as all they that be borne of Adam, do taste of his malediction, though they tasted not his apple; so all that be borne of Christ, which is by faith, take part of the

Eph. 4,5.
Math. 11,
& 16,17.
Mark, 9,23,24.
Luk. 17,5.
Ioh. 1,13, &
6,44,65.
Act. 16,14, &c
22,14.
Rom. 12,3.
1,Cor. 3,5.
E. h. 2,8, & 6,
Phil. 1,29.
Colos. 2,10.
1,Theſl. 1,3,
& 3,2.
Heb. 12,2.
1,Pet. 1,3.
1,John, 5,20.
R. m. 5,10.
Pial. 14,1,3, &
13,53.

Christ's propheticall office expounded.

the obedience of Christ, although they never did that obedience themselves which was in him.

Pa. What signifieth this word Christ?

Ti. Christ signifieth anointed, & because that in the auncient Church of Israell, the Prophets, Kings and sacreficatours were annointed by the ordinance of God, in testimony of their vocation and office, they were called by that name, and likewise because they were true figures of the verie anointed of þ Lord, w^s is the very son of God which was annointed by the holy Ghost, who was giuen to him, without measure aboue all other men: (b), and Jesus Christ was also named with þ name, as wel because of the same vocation, as because that al those offices were inioyned him by the Father.

Pa. What difference putteth thou betwene the office of a prophet of Jesus Christ, and other prophets?

Ti. First it is ; that God hath not spoken in his Church in the person of Jesus Christ onely, in the manner that he hath heretofore spoken by his

^a John 3.44.
^b Ephes.4.7.

^a Ioh. 3.34.
^b Ephes.4.7.

^c Heb.1.1.2.

Deut.18.15.

Math.21.11.

Luke.3.16.

Ioh 6.14.& 7.

40.& 9.17.

A&g.3.22.& 7.

37.

Christ's prophetical office expounded

Prophets in sundry sorte more covert
and darke, but hath spoken by his
owne sonne plainly, and with an open
face, and hath shewed vnto vs by him
the doctrine of saluation so fully & d per-
fectly, that wee may not attend any o-
ther perfection in this world, that none Ioh.1.18. & 3.
may adde anie thing more vnto the do- 2. & 13.13. &
ctrine that he hath brought, and that 17.6.
none ought from that time forth to
ooke for any other ample or perfect re-
uelation and manifestation of the will
of God. Secondly it is, that Jesus
Christ is not a Prophet, hauing none
other power but to shew forth the word
of God by word of mouth, as the other
ministers of the same doe, but besides
that he hath the power to e imprint the Luk.24.32.
same in their hearts, by the vertue of John.17.6.
his holy spirit, and to give it f vertue rom.15.18.19.
and efficacie in them. And therefore in 2.Cor.12.9.
as much as he is man, he hath planted f Matth.7.18.
and watred by his outward ministry, Mark.1.22.
but in y that hee is verie God, he hath
also power to give the a increase, and a 1.Cor.3.6.
doth daily give it by the ministerie of
his seruants, and in so doing hee doth
there

The unio[n] of two natures in Christ, and the causes of the same.

there daily the office of a prophet.

Pa. Why must Christ our mediator be of two natures?

Ti. It is necessary that the same mediator shoulde be very God and very man, together in one very person, cheefly for three causes. The first is,

that if hee had not bee[n]e very man, he could not haue suffered in our flesh and

nature that which he hath suffered and was to suffer for vs, whereupon this inconuenience would ensue, that hee

should not haue born for vs in our nature and flesh, the wrath and curse of

God which we had deserued, and then he should not haue satisfied the iudgement of God, through his obedience:

to put away by the same in our flesh & nature the rebellion by the which wee

haue deserued his iudgement. Secondly, if he had bee[n]e but onely man, and

had not bee[n]e united with God, being very God and very man in one very person, he could not haue bee[n]e abla to

bear this burthen of the wrath of God, which is so great and importable, but

that hee should haue bee[n]e swallo-

^b Gen. 3. 15. E-
Iay 11. 10. rom
15. : 10 Gal. 4. 4.
Ioh. 1. 14 rom.
1. 2. rom. 3. 2.
rom. 9. 5 1. co.
rin. 1. 30. heb.
1. 10. 11. mat 3.
15. rom. 5. 18.
2. corin. 5. 21.
col. 1. 22. tim 2.
1. 5. 1. Ioh. 4. 3.
Ioh. 1. 14 Esa.
9. 6. Ier. 33. 16.
Acts 20. 28.
Rom. 9. 5 Gal.
1. 12. Phil. 2. 6.
Titus. 2. 13.
1. Ioh. 5. 20.

Divers sorts of sacrifices.

ed vp how ist o^r innocent souer^t he shoulde haue beene. Thirdly , hee shoulde not haue beene able to haue brought saluation and life to man, if hee had not had the fountaine in himselfe by means of his divine nature. ^d Finally, they be so united together , that ^aMath.18. 23. Luke.1.21.32. they remaine alwaies in their very nature, in one very person: and beeing so ^b55.42.43. united , they make vs not two Iesu^s Christ^s; to wit, the one God , and the other man, but one onely, which is ver^y God and ver^y man together in one only person , as the body and soule of man make one onely man, and one on^elie person, and not twaine , for there is not one Iesu^s Christ^s, which being but only God , could haue sauied man , but could not haue died for them, and another being but onely man might die for them, but could not haue power to sauie them, nor to beare the iudgement of God for their sinnes.

Pa. Though the sacrifices of the old law be ended, and though Christ^s sacrifices be a full and perfect satisfaction for

Divers sorts of sacrifices.

for our sins, doth there now remain no other sacrifices in the time of the Gospel?

Ti. Yes, the Scripture calleth the children of God a holy priesthood, to offer vp spirituall sacrifices acceptable

1. Pet. 2.5. gen. 5. 10. & 1. 6. b Psal. 4,5. unto God by Jesus Christ, by whome we offer the sacrifice of righteousness, and the sacrifice of ^b faith. Moreover, the Lord hath promised that he wil not refuse the sacrifice of a contrite spirite,

* Psal. 50, 20. & 51, 17. and of a ^c broken heart. And they also doe offer sacrifice to God, that offer prayer and thanksgiving, which is the fruit of the lips that confesseth his name.

And the prayer of the faithfull is as intense ^d and the lifting vp of their hands, is as an euening sacrifice.

The Lord refuseth the old ceremoniall sacrifices of the law, but hee requireth ^e mercy, and knowledge of God and

Mark. 12. 17. Ose. 6.6. 1. Sam. 15. 22. f Heb. 13. 16. Phil. 4. 18. obedience in their stead. Also to do good and to distribute, ^f to give almes to the maintenance of the minister, and of the poore, are a sweet smelling sauour, and a sacrifice acceptable and pleasant

to

^d Hebr. 13. 15.
Psal. 41. 12.

Who may sacrifice for sinne

to God. And Saint Paul in the 12.
to the Romans saith, I beseech you
brethren, by the mercies of God, that
you giue vp your bodies a living sacri-
fice, holy and acceptable vnto God,
which is your reasonable seruing of
God.

Pa. What sacrificer may offer sa-
crifice for sinne?

Ti. There is none other true and
perfect sacrificer, which may offer vnto
God perfect sacrifice, to make an a-
greement betwene him and mankinde
but Jesus Christ onely, for so much
as he is perfect and without sinne.

Welside which reason, this is also to
be noted, that euuen as the paine due to
our sinnes is infinite, euuen so the sa-
crifice of Jesus Christ is of merit and
virtue infinite. Isa.43.11.
Ose.13.4.
Ier.17.5.

And the reason therof
is, because he is not onely without sin,
and without spot, but also because he
is the trus and naturall sonne of God
and his humane nature is ioyned to
his diuine nature, which is infinite, of Heb.1.12.
the which the humane nature taketh
his

Who may sacrifice for sinne.

John.6.63.

his vertue, for his human nature could not give life of it selfe, except it tookes it of the diuine nature, which is the fountaine, and therefore Jesus Christ hath said, *The flesh profiteth nothing to wit, if it be considered as separate from his diuine nature, and from his holy spirit: but it is the spirit which giveth life, that is to say, GOD dweling in Jesus Christ corporally (as Saint Paul) to wit, really, and indeed reconcileth the world to himselfe.*

John.1.29.

Pa. How can the death of Christ alone make sufficient and full amends for the sins of the whole world?

Ti. *We*hold the Lambe of God (saith John) which taketh away the sinnes of the world, for of the inindable and unspeakable union of the Godhead and manhood in one person groweth the worthinesse, estimation and endlesse merite of all the workes and passions of Christ. Therefore *it*, Cor.4, 20. When it is said, the sonne of man hath i, Pet.1.18,19 (a)redemed vs by the desert of his passion, a worke of inestimable p[re]ice, and Acts.20,18. Apoc.5.9. incom-

From whence groweth the estimation of Christ's works &c; incomparable value is named, because the same sonne of man that hath suffered, is also God. Also the death of the sonne of man is a satisfaction, because it is the death of such a man as is God. The obedience of the sonne of man is our righteousness, because it is the obedience of a man that is God. So the sonne of man forgiueth sinnes, because he is God. (b) The flesh of Christ is the food of life, because it is the flesh of a man that is God. And although the Godhead in Christ suffered not, (c) but his manhood only, (as saith Peter) Christ suffered in the flesh, yet his passion extendeth to his whole person. Inasmuch that whatsoever reproach is done to Christ's manhood, the same redoundeth to the reproach of his whole person according to this sentence, (d) they have crucified the Lord of glory. In consideration whereof the Church confesseth the sonne of God to have suffered because he suffered in the manhood which he had taken upon him.

Pa. How manifold is the meditation

A healthfull meditation of Christ's passion.

of Christ's passion?

Tit. The healthfull meditation of Christ's passion is sixfold. (e) The first is that thereby will come to our minds how great the wrath of God must needs haue bee[n] for the sins of men, which could not be appeased by the worke of any creature, but that of necessity the onely begotten sonne of God must doe, to pacifie Gods wrath by making this rightfull satisfaction for sinne. (a) The second is, that therby will come to our remembances how vnmeasurable and vnsearchable hath bee[n] the mercy of God the Father, who rather would that his onely begotten Sonne should suffer most bitter death, then that mankind whom he had created, should perish. Veradventure thou mayst surmize that God could haue deliuered mankinde by some other meane. What art thou that wilt teach God what he might haue done, thinke thou vpon Gods justice and mercy together, so as his mercy moued him to saue, so his iuste[m]ice moued him to looke for rightfull amends

Gal., 7, 9, &
11, 7, 8.
Iohn., 3, 33.
Rom., 3, 4.
2.Chrō., 12, 6.
Iohn., 9, 19.
Esa., 45, 27.
Apoc., 16, 5.

21.Chrō., 30, 9
Nehem., 9, 18¹.
Psalm., 7, 12.
Esa., 30, 18.
Iere., 31, 20.
Ioel., 2, 13.
Jonas., 4, 2.
Luk., 6, 36.
Rom., 2, 4.
Iam., 5, 11.
2.Pet., 3, 9.

A healthfull meditation of Christ's passion.

amends of the wrong. Man sinned,
and so; so doing he must either perish
or (b) make amends. Now (c) man ^{b Matth. 3.13.}
being no more but man, could not sa-
tisfie Gods justice, and other then
man, none ought to doe it. Gods
wisedome therefore found through
mercy, a remedy in this case, which
was, that the eternall Sonne of God
should (b) become man, by meanes
whereof he both was able to satisfie
Gods justice, because he was God, ^{c Ro 3.23. 23.}
and ought to doe it, because he ^{d Rom. 8. 2.}
had taken mans nature vpon him. ^{e Cor. 5.21.}
Thus in Christ's passion appeareth
mercy to be mired with justice, & wise-
dom hath tempered them both. The
third is, that thereby wil come to mind
the most excellent and unspeakable
loue of the son of God towards man-
kinde, who vouchsafed to turne the
wrath of his Father, to himselfe, and to
abide so slanderous a death, and that for
his enemis, ^{f Rom. 5.10.} The fourth
is, that thereby will come to mind the
true meane whereby the fruit of our
Lords passion may be applied to them,

A healthfull meditation of Christ's passion.

Application
of Christ's
death.

so as it may be for thy soules health. This applying of it is brought to passe thre waies, by the word, by faith, and by the sacraments. By the word as it were by the hand of God, is the benefit of the Lord's passion offered vnto thes; where and as often as the Gospel of Jesus Christ is preached, and the ministers of the word doe in Gods

a. Cor. 11.26. Stead shew thes (a) fruite of our Lord's passion to all that heare the Gospell. Againe when the benefit of the Lord's passion is thus offered, as it were by the hand of God, it must be received by faith, as it were a certayne hand of

b Rom. 10. 17. man, the which saith the^b holy Ghost
Eph. 1. 18, 19. worketh in men that heare the Gospel
c. Cor. 12. 5. 9. and obey. (c) Furthermore it is sealed vp with either sacrament of Baptisme, or of the Lord's Supper, and the strenght and vse therof, is painted out

John. 17. 20. as it were in tables. Wherefore when thou reherest the articles of thy beleue concerning the passion of the Lord, persuade thy selfe firmly, and beleue most assuredly, that the sonne of God suffered death for the, which thing if thou

Rom. 14. 17.

3. Tim. 3. 15.

4. Cor. 1. 21.

5 Gen. 17. 11.

Exod 12. 3. 4.

Rom. 4. 11.

A healthfull meditation of Christ's passion.

thou do, thou art partaker of the Lord's death, in so much that all the whole obedience of Christ is thy acquitall from sinne, and thy righteousness. *1.Cer. 1. 30.*
 But there is a double obedience to be marked in Christ, his obedience of the crosse, and his obedience of the law, *Gal. 3. 13.* which was his perfect fulfilling of the same. Like as his obedience to the crosse is our cleansing from sinne, *so his obedience of the law, is imputed to vs Eph. 2. 15.* *Coloss. 2. 14.* for our righteousness. The first is, that when we be thus made partakers of the Lord's passion through faith, it will come to our remembrance what is the lot of the godly in this life, *so like as Christ hath suffered, so will he haue the rest of the godly to (a) suffer Rom. 8. 13.* *that they may be conformable to the image of the sonne of God. For therfore we we suffer with him, that we may be glorified together with him. 1. Pet. 4. 13.* *Phil. 1. 29.* *1. Pet. 1. 11.* *& 2. 21.* *2. Tim. 2. 11.* *Heb. 6. 8.*

Rom. 8. The first is, that we shall call to minde what thing Christ, who hath redeemed vs with his owne bloud, requireth at our hands; for now sith we are redeemed by him we must obey him.

Additions.

Christ's passion and resurrection.

him. What willeth he ? First, that we should renounce his enemy the diuell. (b) Secondly, that we should fly sinne, that we offend not God againe wittingly and willingly with our sins. Thirdly, that we give our selues to holinesse and godlinesse , and that we serue him in true feare (c) all the daies of our life : which thing if we doe, we shall obtaine the end of our faith ; that is , the everlasting saluation of our soules, which God the Father grant vnto vs through Jesus Christ our Lord, Amen.

Pa. Shew me thy judgement of the resurrection of Christ.

Ti. Whiles that we are yet in this mortall life, we must to the vttermost of our power expresse this faith and belefe, that we haue in the^d resurrection of Christ, and of our rising againe through him in our conuersation and living, walking still in a new life, which in this world is to rise againe with Christ as S. Paul testifieth, saying : We (e) are buried with him by baptisme soz to die, that likewise as Christ

b John.3.11.

Rom. 6.4. 12.

Heb.12.1.

1.Pet.4.2.

1.John.1.6.

c Luk.1.75.

Leuit 11.44.

Esa.52.11.

Rom.6.4.

Eph.1.4.

Phil.1.10. &

2.15.

Coloss.1.22.

1.Thes.4.3.

1.Pet.1.15.

1.John.3.3.

d Act.1.2. &

10.40.

1.Cor.15.5.6.

e Act.2.38.

Col.2.12.

Rom.6.3.

Gal.3.27.

Additions.

Of Christ's resurrection

Christ was raised from death by the glory of his father, even so we should also walke in a newlife. For if we bee graft in death like unto him, even so we must be in the resurrection. These words shall the easier be vnderstanding, if we will consider and marke that the whole life of our Saviour Christ ought to serue vs in stead of an example or paterne, whereby we should make our selues conformable unto him spiritualy, in those things, that haue been truly and really, or in very deed fulfilled in his body, and can in no wise be fulfilled in ours; as for an example, our Saviour Christ hath haene conceiued by the Holy Ghost, borne of the vrgine Marie, he hath haene crucified and put to death, he did rise againe the third day, and ascended into heaven. All those things cannot be performed nor fulfilled in our bodies as they were in his. But let vs indeuerour our selues that our spirit or inward man may be fashioned and made conformable unto him in these things. Our bodies are conceiued and borne in sinne, not by

⁴ Psal. 56. 6.
Gen. 6. 5. & 8.
¹¹ Heb. 15. 16
Rom. 3. 4.

Additions.

Of Christ's resurrection.

the holy Ghost, nor in the wombe of a Virgin, as our Saviour Christ was: but they are conceiued by the carnall copulation of man and woman, and of corruptible seed. That we may therefore bee conformable vnto him in this point, let vs come vnto his true church and beleue his Gospell, and when we be in the true churche of Christ, which is both our mother and a chast virgine,

b.1.Pet.1.23. we shall be ^bconceiued and begotten in it by the incorruptible seed of the word of God our heavenly Father, and by the vertue of his holy spirit, and shall bee borne againe the chldren of God, and made new creatures, we shall put off the olde man, and put on the new, bearing the image of the new Adam, which is Jesus Christ, as we have
c.1.Cor.1.5. borne the image of the old Adam, and of the man of sinne. After that we bee thus conceiued by the Holy Ghost, and borne of a Virgin, which is the true Church and spouse of our Saviour Christ, the residue of our life must also be conformable vnto the life of our Saviour Christ, as our spirituall conception

Additions.

A mortifying of the flesh.

tion and birth is. We bee not crucified and put to death as he was, but we do learne of him to beare the ^a crosse with him, and to be crucified vnto the world that the world may bee crucified vnto vs, as Saint Paule writeth of himselfe. But to bee ^b crucified and dead vnto the world, is to bee crucified and dead vnto sinne, and to be crucified and dead vnto sinne, is to forlaine sinne, & to bee no more a seruant vnto it, than the dead bee wont to serue the liuing: for as the dead hath no moxe to doe with the living, but are separated fro them, so they be dead vnto the worlde that have forsaken it to serue the liuing God, ^c and that will not fashion themselves after it, nor walke after the flesh and the concupisance of it. ^{d Rom. 6. 6. 13. 14. 22.}

Now it is impossible that they that bee thus dead vnto the world, should not liue vnto God, and that the worlde should not be ^d dead vnto them; as contrariwise, they that liue vnto the world, and the worlde vnto them, they are dead vnto God, as S. Paul hath w^erit-

Additions.

A mortifying of the flesh.

1 Tim. 5.6.

Matth. 8.21.

John. 8.2.

Eph. 2.1. 3.pec.

3.11. &c. 3.1.

Rom. 8.13. 2.
cor. 4.10. 15.12
coloss. 3.5.

Rom. 12.1.

1 Cor. 15.

written of the widow that lieth in pleasure, saying: (c) That widow yli-
 ueth in pleasure is dead even yet alive; because she liueth vnto the world, & is
 dead vnto God. That was y meaning
 of our saviour Christ, when he said vnto
 the yong man that would goe and
 burie his father, Let the dead bury the
 dead, follow thou mee. When we die
 then vnto the world, we rise againe to
 God. Againe, we practise spiritually in
 vs the example of the death of Christ,
 when wee doe ' mortifie our earthlie
 members, when we offer our bodies a
 lively sacrifice to God', when wee doe
 flee with the sword of Gods word, and
 also burne with the fire of his spirit, our
 concupisences and carnall affections,
 which are the bruite beasts, that we
 sacrifice vnto God, that the offering
 and sacrifice of our bodies may be rea-
 sonable. Then we die with our Sa-
 uour Christ, when wee doe kill and
 mortifie our olde Adam, wee doe also
 rise againe with him, when (b) we doe
 put on Iesu Christ, and be apparelled
 with him, when we serue to righteous-
 ness,

The fruits of Christ's resurrection.

nesse, and despise this wylde with all
the pompe and pride thereof, having
our minds and (c) conuersation in hea-^{Luke 1.75.}
nen, where we do seeke for our Sav-
our Jesus Christ, sitting on the right
hand of God the Father.

Pa. Shew mee the frutes of our
Lords resurrection.

Ti. One fruit of our Lords resurre-
ction is, that it is the power which is
shed vnto the belauers, which maketh
them able to rise from vices vnto vertue.^{Rom.6.4. &}
This power is bestowed on vs ^{9.11.eph.3.13}
in baptisme, & confirmed in the Lords
supper, so that we be not behynd hand
with our parts, and yet this power is
felt in those onely that are born againe
of immortall seide. Another fruit is the
example: for Paul saith, ^{Rom.4.25.} Christ rose
againe to the intent we might walk in
newnesse of life. Those therfore that
follow their owne vices, living wick-<sup>& 5.15. & 6.4.
5.21.12.1.cor</sup>
edly and uncleanly, do testifie by their
owne doing that they despise Christ,
whose resurrection is set before as a
glasse to see how we ought to lead our
lifs: for they thinke that Christ was
scourged <sup>15.20.1.theb.
4.14. &c.</sup>

How Christ's body is present to our faith.

scourged, crowned with thornes, and shedde his bloud vpon the altar of the crosse, to the intent that they might give over themselves to al outragiousnesse, tyranny, pride, and lusts, and after this manner as much as in them lieth, they crucifie the sonne of God anew, we therefore who couet not only to be called, but also to be the same that we are called, that is chyssians, must thinke vpon the matter, as it is in dede namely that Christ died for the clea- sing of such mens sins as receive faith in him, and liue in true repentence, by mortifying the old man, and quickning the new man.

Ro. n. 4. 25.

& 5. 8. 1. cor.

15. 3. gal. 1. 4.

Ephes. 2. 16.

I. Tim. 1. 6. tit.

, 14, 1, Pet. 2.

, 1. Joh. 2. 2,

2. 3. 16.

Pa. Dost thou thinke that Christ is present with vs in body?

Ti. If wee may liken great things to small, Christ's body is so present to our faith, as the sunne when wee see it is present to our eye, for no one thing subiect to our sensess, commeth more neare to the likenes of Christ, than the Sun, which though it still abide in the heauen, and therefore in very dede toucheth not the eie, yet the body of the sun,

How Christ's body is present to our faith

sun is present to the sight, notwithstanding so great a distance of place betwene. So ^b the body of Christ, which by his ascending is taken vp from vs, and hath left the world, and is gone to his Father, is indeed absent from our sences, yet our faith is conuersant in heauen, and beholdeth that son of righteousness, and is verily in presence with it there present, like as our sight is present with the body of the sunne in the heauen, or as the sunne is with our sight in earth. Moreover, as the sunne is with his light present to all things, so is also Christ with his Godhead, spirit, and power, present to all, and filleth all.

Pa. What thinkest thou of the death of the godly?

Ti. The iudgment of the world is not to be approued, for it careth lesse for spiritual death than for naturall death, it esteemeth lesse eternall death than temporall death, or else would men leue sinne, wh ch procureth both the one and the other, I meane ^a spirituall ^b & ^c 2. Cor. 5, 1. 2. Ph. 1, 23. heb. 2. 15, 2. pet. 1. 4. and eternall death; and they temporally

Death not dreadfull to the godly.

rally doth die, that by naturall death they might enter into the full fruition of eternall life, which none can enjoy nor enter into, that here will not temporally die; that is, y^e will not labour to mortifie their affections, & crucifie their lusts and concupisceses, so by obeying them at the first came death, as we may read. Gen 3. If Eve had not obeyed her desire in eating the forbidden fruit, whereby shee died spirituall,

^c Gen. 2. 17.

Ephes. 2. 1. i am

2. 15.

d Rom. 5. 19.

heb. 6. 27. deut

31. 14. ioh. 23.

24. 1. sam. 26.

10. iob. 14. 5.

psa. 89, 48. ioh.

7, 30 rom. 5, 12

e Acts 7. 60.

Deut. 31. 16.

mat. 9, 24 ioh.

11. 11, 12, 13.

2 cor. 7, 39, &

11, 30. 1. thes.

f 13.

none of these kinds of death had euer come vnto man, nor beeene knowne of vs. Wherefore as I say, wee must needs bee temporally die: that is, mortifie our affections to escape the spirituall death, and by naturall death not onely escape eternall death of soule and body, but also by it as by a doze enter into eternall life, which Christ Jesus our Saviour hath procured and purchased to and for all that be in him, translating eternall death into a sleep, or rather into a deliuernace of soule & body from all kind of dangers, miseries, and sinnes, by reason whereof we may see that to those that be in Christ, that

that is, to such as doe beleue, which
belieuers are discerned from others by
not walking after the flesh, but after
the spirit, to these (I say) death is no
dammage, but advantage, no dreadfull
thing, but rather (f) desireable, & of all
messengers most merrie, whiles hee is
looked vpon with the eyes of faith in
the Gospell.

Pa. What belieuest thou of GOD
the holy Ghost?

Ti. I doe beleue him to bee the
Lord and giuer of life, (a) to proceede ^{a John. 14. 16.}
from the Father and the Sonne, and ^{& 26. 16. & 7.}
to be of one substance with them, be- ^{15. rom. 8. 9. 11}
ing true God, without beginning ^{b 1. cor. 12. 5. 6. &c}
without ending, by whom the Father ^{3. 16.}
worketh all things in the sonne, by ^{b Isa. 6. 7. 9.}
whom he doth create, moue, main- ^{Math. 29. 18.}
taine, brouise, & quicken all creatures, ^{c Acts 18. 25.}
by whom hee doth call and draw vnto ^{1. cor. 3. 16. &c}
him his elect and chosen, renneth them ^{6. 19. 3. cor. 6.}
into a new life, iustifieth and (c) sancti- ^{16. 1. John 5. 7}
fieth them, enricheth them with many ^{c Rom. 1. 4. &c}
and sundry (d) gifts, and also streng- ^{15. 16. 2. thes.}
theneth them till they come to their ^{2. 13. tit. 3. 5. 1.}
perfect saluation, who dwelling in vs, ^{d 1. Cor. 12. 7.}
both ^{8. 9. 10. 11. et 2.}

Of the holy Ghost.

doth with his light illuminate our minds, that we may learne and know perfectaly what treasure of Gods bountees mercifulnesse wee doe posseste and enjoy in Christ, so that we may by

^cIob.14, 17. good right call him the (c) key where-
26. & 16.13. & with all the riches of the heauenly
20.22.23.1.cor kingdome is opened vnto vs, and the
2.10.11.13.15 eie wherewith we see and behold them.
eph.1.17. rom.

+ 8.5.9. And for this cause hee is called some-
fi.cor1.,21 & times the (f) earnest pennie and seale,
4.5.gal,4,6. because he doth seale vp in our mindes
Eph.1.13.14. and consciences the certitude or cer-
& 4.30. tainty of Gods promises, sometimes
Math 10.20. the (g) master and teacher of truth, the
Mark.13.11. autho^r of light, the well and fountaine
Luk.12,12. of wisedome, knowledge and vnder-
John 14,26. standing. This is hee that doth purge
Acts.24,17. and cleanse vs from all filthinesse, and
acts 6,10.1. cuersprinkleth vs with his sagitudo &
cor.2,12. & 12 holinesse, that wee may bee made the
47.1.Ioh.2.27 worthy Temples of almighty GOD.

This is hee that with his effectuall
(h) watering doth make vs fruitfull
vnto righteousness for to bring foorth
aboundantly the fruits of our faith,
that our heauenly Father may be glo-
rified

b John 3.5.
heb.10.22.

riffed through our good works, conuer-
sation , and outward living , for the
which cause hee is many times called
(a) water. The same is hee that conserueth
meth and burneth away the inordinate
lusts and concupiscentes of our flesh,
kindling our hearts with the Divine
loue of God and of heauenly things:
wherefore hee is called by good right
fire. The same spirit also is called,
(b) oile or unction, by reason that his
working mollifyeth the hardness of
our hearts, and maketh vs receive the
print of that image Jesus Christ , by
whom onely we are sanctified. Finally,
this is he that by his inspiratio doth
make vs wholly to live unto God , so
that wee bee no more led by our owne
sensuality, but follow onely his motion
and guiding. Therefore is it saide of
Bernard very wel, what good doth the
spirit or holy ghost in vs: he doth warn
our remembrance , hee doth moue our
wils, and (d) teach our reason. There-
fore if there be any goodness in vs , it
is the fruit of his grace and vertue, but
all our gifts without him are meers

actification made by Christ.

darknes of the minde, and wicked peruerseenes of the heart.

Pa. How understandest thou the eight of the Romans and 15. verse, where he speaketh of the spirit of bondage and spirit of feare?

Ti. One and the selfe-same spirite of God bringeth forth two effects, the first is called the spirit of bondage or feare, which engendreth in vs feare & sorrow. Hebrews 12. chapter, and 18. verse, for first by the Law and threathnings, it maketh afraide those men that are to bee iustifyed, and breaketh and vexeth them with scourges and stripes of the conscience, that utterlie despairing of themselues, they may flee vnto Christ, vnto whom when they are come, and that they embrase him by faith, they are not onely iustified, but also are freely and of their owne accord stirred vp to iust, upright, and holy works; the other is the spirite of grace and adoption, which is given vs by the preaching of the Gospell, the first belongeth vnto seruants, the second vnto sons Galath. 4. Rom. 8.18.

2. Tim.

Rom. 8.15.

Satisfaction made by Christ.

Christ beareth our sins

2. Tim. 1. 7. Heb. 10. 29. Yet doth it not heareof follow that all Prophets & Patriarchs were seruants : or there were no sonnes before the reuealing of the Gospell, but it comparreth the gifts of the one with the other , abasing the gifts of the Law in respect of the gifts ginen vnder the Gospell.

Pa. Is it then sufficient that Christ is dead, & that hee hath yielded to God his Father such an obedience , yea , (I say) is it sufficient for the saluation of man , that the sonne of God was man to beare the iudgement, the wrath and curse of God in their owne nature and their owne flesh ?

Ti. If that were enough, all should be saued indifferently , as well the reprobates as the elect, and the vnbelieuers as the faithfull.

Pa. What is more required then?

Ti. That the same satisfaction which Jesus Christ hath made to God his father, may be communicated and applied to vs that belieue, for the vnbelieuers haue nothing common with Jesus Christ , but that they are men of

Participation betwene good and euill.

the same humane nature , but the
Ioh.3.16.& v. b faithfull haue this more , which is
15.19.& 13.1. the principall, that all that they haue is

^{14.} common to Christ with them, & that
which Jesus Christ hath is common to
them also.

Pa. What is it that Jesus Christ
may take of them, soz as much as they
be all none other than poore and sinfull
men?

Ioh.2.2, & 3 rom.4.25.
-pet 2.14.gal.
1.4.1.tim.1.15.
heb.9. 26. 28.
& 10.12. v.4.18. charge and deliuier them.

Luke.14.47.

Pa. Hee taketh then nothing of vs
but onely the euill whch is in vs.

Ti. What other thing may he take,
seeing there is no other thing in vs, but
the nature of the alliance and commu-
nion that Jesus Christ hath with the
faithfull , and that the faithfull haue
With him by the (b) power of the holy
Ghost, which ioyneth them with him
by true and liuing faith, soz otherwise
there should be no perfect communion,
and so the alliance should not be full, if
there

b Esay.48.16.
act.13.2,acts
20.28,1.cor.
12.6.

Christ beareth our sinnes

there were no participation of god and euill, such as it shoule and ought to be among those which be allied.

Pa. Then on the contrary, it must bee, following the nature of this communion and alliance, that we receive of Jesus Christ, the god things that are in him, as he doth the euill that is in vs.

Ti. It is so to be vnderstood.

Pa. According to that which thou hast sayd, the Church doth not onely obtaine remission of sins but also the victory against sinne, death, hell, and the diuell, and likewise eternall life, the which ^c Jesus Christ hath wonne ^{Matt, 22, 39.} for it, because she is the spouse of him, ^{Ioh, 13, 34-35.} and that she entreth into communion ^{Rom, 14, 5.} of all his goods with him by meane of ^{1. Cor, 10, 24;} this spirituall mariage, by the which ^{& 13, 4, 5, &c.} ^{2. Cor, 11, 28,} she is conioyned to him, as a chaste ^{26.} virgine by the vertue of faith in him. ^{Gal, 6, 2,} Now then, I would haue thee tell me ^{Pi, 1, 2, 1. 2. &c.} the meane that the Lord blesseth in this spirituall mariage.

Ti. No mariage can be made ex-
cept the husband and the wife do giue

Christ beareth our sinnes.

the faith of marriage the one to the other, the which importeth al that which belongeth to true marriage. For the true foundation of mariage lieth in that faith which the husband and the wife doe give the one to the other, and therfore mensay, that they which haue so giuen their faith, are assured by promise that is made on both parts, which cannot be done but by words: wherby the husband and the wife declare their will and consent. Euen the like is done by the ministery of the Gospell betwæn Jesus Christ and his church, for there is the promise which Jesus Christ made vnto her, and then that is there also, whereby the Church accepteth that promise of her husband, and by the which shē giueth her (b) selfe to him, euen as he hath giuen himselfe to her.

Pa. Whence hath this word (*Iustificare*) beeene borrowed, and what signifieth it?

Ti. This word (*Iustificare*) to iustifie, hath beeene of S. Paul borrowed of the common vse of the law, for iudge

Mark, 16, 15.

Rom, 1, 16.

1 Cor, 1, 9.

Tit, 2, 11.

2 Pet, 1, 4.

Ose, 2, 18.

2, Cor, 1, 1, 2.

Ephes, 5, 3.

Apo, 19, 7, &

21, 29.

cDeut, 25, 1.

Prou, 17, 15.

Esay, 5, 23.

Rom, 8, 33.

Psal. 51, 4.

Signification of the wvord *Inſtitutio*

judgement to iustifie a man, it is to
accoile or quit him of the crime that is
layd to his charge or that he is accused
of, and to pronounce him righteous, iust
innocent and guiltlesse. After the same
manner, when we say, that God
doth iustifie vs, our meaning is, that
God doth ^daccoile and quit vs of all
crimes, offences and trespasses that
can bee layd to our charge, or that we
can be accused of, and that he doth pro-
nounce vs iust and righteous in his
ſight, that is to ſay, that firſt he doth
pardon and forgiue vs our ſinnes, he
covereth them, and doth in no wife
impute them vnto vs, but ^a imputeth
vnto vs righteousness, not our owne
which is none at all, but the righteous-
neſſe of his ſonne our Sauour, and ſo
throughe his righteousness doth both
ſave and make vs blessed.

deſay, 53, 11.

Rom, 3, 20, &

5, 18, &c, 8.

30, 33.

Acts, 13, 39.

Luk, 7, 29, &c

Act. 13, 24.

Pſal. 32, 1.

Rom. 24, 4, 8.

Rom. 3, 26.

Galat. 3, 8.

Eph. 1, 5.

2. Cor. 5, 18.

Ti. Saint Paul did diſpute and
reafon againſt them which did attri-
bute iuſtification to workeſ. But S. reſonciliation
James did write againſt them which of S. Paul and
did utterly contemne and deſpise god
workeſ. 2. And therefore Paul
S. James.

Differences of righteousnesse.

She weth the causes of our iustification
James she weth the effects and fruits
of the same. 3. Paul declareth how
we are iustified. James declareth
how we are knowen to be iustified.
Paul excludeth workes as not the
cause of our iustification, James ay,
proueneth workes as effects proceeding
of the same. 4. Paul denieth that any
good workes can be in them that be not
iustified, James affirmeth that they
which be iustified can in no wise bee
without good workes.

Pa. What difference is there be-
twene the righteousness of the Law,
and the christian, the pharisaicall righ-
teousnesse, and therighteousnesse of
the Gospell?

Ti. The first difference betwene
the righteousness of the law and the
christian righteousness is, that the
righteousnesse of the law, is of the
wo,kes of the law, but the righteous-
nesse of the Gospell is without the
wo,kes of the law. The second is,
that the righteousness of the Law is
the righteousness of the worker,
but the righteousness of the Gospell
is

^b Matth. 3,15.
& 5,20.

Acts, 12, 10.

Rom, 2,12 &
10,3,4, &c.

Titus, 3,5.

Heb, 9,8.

Reu.2, 15,16.

Righteousnesse of the law.

Of the Gospell

is the righteousness of the beléuer.

The third is, that the righteousness of the law is not imputed fraly, but com-
meth to passe of the desert of a mans
owne obedience, but the righteous-
nesse of the Gospell is imputed with-
out desert of a mans owne obedi-
ence.

^aHab.2.4.

Rom.1.17.

Rom.3.3 11.

Gal.3.11.

Heb.10.38.

Gen.15.6.

Acts.10.43.

Rom.3.24.

Rom.4.5,8,

^{24.}

Eph.1.5, & 2,
8.

Psal.32.1.

Gal.3.8.

²Cor.13.5,
18.

⁶Leuit.18.5.

Ezek.20.11.

Rom.10.5.

Gal.3.14.

soze that man is sayd to be iustified ac-
cording to the forme of the law, which
of an unrighteous person becommeth
righteous, through his owne iust dea-
ling and fulfilling of the law, accor-
ding to this saying. The man that
doth these things shall live in them:
but he is sayd to be iustified after the
maner of the Gospell, who of a guilty
person is made not guilty, by reason
of Chirsts righteousnesse, which is
taken hold on by faith. The righte-
ousnesse of the law is a perfect obedi-

^cEby.53.11.

Rom.3.20, &
5,18.

ence

Righteousnesse of the law.

Of the Gospell.

dGen. 15.27.

& 17.

I.Job.1.8.

Luke.2.25.

Psal.10.1.5.

* Psal.32.1.

Rom.4.8.24.

fRom.10.5.

Leuit.18.5.

ence of a man to the law of God, but the christian or Gospell righteousness is Christ's obedience imputed to him, that believeth. A righteous man after the law is he that dealeth justly and uprightly, according to the meaning of the law : but he is righteous after the Gospell, to whom God forgiueth his sinne, and imputeth Christ's righteousness, and whom he accepteth to eternall life surely for Christ's sake. Justification ^f after the law is an abling of a man before God , for the soundnes and perfection of his obedience to Gods law : but christian or Gospell righteousness is an abling of man before God, is an embracing by faith of the soundnesse and perfection of Christ's obedience to God the Father. Thus haue we difference betwene the christian righteousness, and the righteousness of the law. Now let vs see how the christian righteousness exceedeth the righteousness of the Pharises. The christian righteousness exceedeth the Pharisaicall in these four things ; in cause, qualitie, effect, and end.

Righteousnes of the Law.

Of the Gospel

end. The cause of christian righteousness is God, Christs desert and faith taking hold of the benefit offred : but the cause of Pharisaicall righteousness is mans hypocrisie, ignorance of Gods righteousness and an outward ^a obseruance of mens traditions. The quality of christian righteousness, is the obedience and fulfilling of the law in Christ, but the quality of Pharisaicall righteousness, is but onely an outward visure of fained and ^b countersait holines. The effect of christian righteousness, is newnesse of spirit, the feare of God, true godlinenesse, invocation, true humilitie, patience, and a beginning of obedience towards Gods law, insomuch that a man being iustified by faith, desireth nothing so much as to obtaine God. To be breife, his chāſe pleasure is in the Law of the Lord, after hee knoweth that damnation is taken away by Christs merit, but the effect of Pharisaicall righteousness, is pride, gloryng before God, superstition, disdaine of our neighbours, and to be shōrt, such as the tree is, such is the

^a Esa, 29, 13.
Mat, 15, 3, 6, 9
Mark, 7, 7
colol. 2, 8, 22.
^b Mat. 6, 2, 16.
& 15, 7, & 23.
5, 27. mar. 7, 6.
luke, 11, 39. &
20. 47.

^c Mat. 7, 17. 18
19. & 12, 33.
Luke 6, 44.

The honour of iustification is attributed to faith.

d Rom.5, 1,

e Math.5, 20.
Luk. 11, 39.

the fruit, for an euill treē cannot bring forth god fruit. The end of Christian righteousness is, to haue ^a peace with God, to haue accesse to god, to gine glory vnto God, & finally to obtaineuerlastinge life stably for Christ's sake: but the end of Pharisical righteousness is, to gine ^b p̄aise to a mans owne selfe, & to take it from God, and to vant among men, vpon which at length shall infall horrible punishment, vntille there be a turning vnto the Lord.

Pa. Shew me now what is the cause why iustification is ascribed to faith.

Ti. The honour of iustification is attributed to ^c faith chafly, because man doth acknowledge himselfe by the same, such as he is of his owne nature, to wit, a pore and miserable sinner, the child of wrath, subject to death and eternall damnation, therfore spoyling, emptying, and making himselfe all naked and boyd of all his owne iustice, and of all his trust in his owne workes and merits, hee doth embrake Jesus Christ to be clad ^d with his iustice, to the end that by it his sins may bee covered, in such sort that they come not

^a Gen. 15, 1.

heb. 2, 4, acts.

23, 39, rom. 1.

17, & 3, 12, &

45, & 5, 1, &

10, 46, gal. 2, 16.

ephe. 2, 8.

42, Cor. 5, 21.

rom. 6, 19, gal.

2, 16, 21, & 3, 9

10, phil. 3, 9.

vnu. 1, 9, tit. 3,

5, heb. 11, 7.

The honour of iustification is attributed to faith, in account at the iudgement of God. And to speake yet moze fully, I say that faith in stead of bringing to God any thing that is of man, bringeth him to Jesus Christ, to receive of him thereby that which he canot finde in himselfe to wit, the righteousness of Jesus Christ, which maketh a man righteous before God, even as though hee were wholly innocent, soz as much as God esteemeth him for such a one, accepting the Justice of his Sonne Jesus Christ soz full satisfaction, and allowing the same to him , as though it were proper to the man to whom it is allowed.

Pa. What commodity bringeth it?

Ti. It bringeth also this commodity, that whereas before hee could bee nothing but euil, this faith doth sanctifie him, disposing him to the obedience of the will of God, and to all godly works, to the end that he may serue to iustice and to holiness, whereas before he served to iniustice and to sinne.

Pa. How doth faith sanctifie man?

Ti. In this sanctification of man by faith, two things are to be considered.

First,

<sup>d 1,Cor, 20,
3,1,thef,4,3,</sup>
^{Luk, 17,5.}

Faith sanctifieth man.

Kinds of sanctification.

First, because that Jesus Christ having taken our own flesh in y wombe

^{Math, 1, 16,} of the (a) Virgin, hath sanctified him
^{23, 25, luke, 1,} in his, which thing the holy ghost hath
^{30, 31. & 2, 7.} testified, when in forme of a dove hee

descended vpon Jesus Christ which is our head, in whom all his members are forthwith sanctified. Secondly, (b) because that faith which embraceth and receiueth wholly Jesus Christ with all his gifts and graces, is never in man without the spirit of him, nor the spirit of him, without his fruites which are altogether contrary to the works of the flesh, to wit, of the corrup- ted man that is not regenerate by the spirit of God.

Pa. Expond now to me the kinds of sanctification and the difference of them.

Ti. I will say vnto thee for the first, that wee must put difference in this matter, betwene the cause of our salvation, and the testimony of the same, and then afterward between the sanctification by Jesus Christ which is imputed to vs, & that which is ioy ned

^b Rom, 5, 1,
 Rom, 8, 16, heb
 10, 22, 23.
 1, ioh, 4, 13.

ned to our person.

Pa. What thinkest thou to bee the cause of our salvation?

Ti. Jesus Christ dwelling in vs
by faith. Math, 20, 28
Mark, 10, 45.

Pa. What meanest thou by the testimony that we haue of the same?

Ti. The sanctification whereof wee now doe speake. John, 11, 52.
act. 20, 28. rom
4, 15, & 14, 9.
1.cor. 5, & 7,
15, 3.

Pa. How dost thou understand that it is the testimony of our salvation, and of the cause of the same, and not the cause it selfe?

Pa. For because it testifieth that Jesus Christ dwelleth in vs, as the effect testifieth of his cause.

Pa. What followeth thereof?

Ti. That the cause is there; seeing wee see the effects, to wit, (a) Jesus Christ with al his gifts and graces. Joh, 17, 10,
11, & 20, 21,

Pa. And what inconuenience were it to holde our sanctification for the cause of our salvation?

Ti. For the better understanding of all this matter, it is mæte that I expound it to thå.

Pa. What difference dost thou put be-

Kinds of sanctification, and the difference of them.

betwene the sanctification of Jesus Christ which is allowed vs , and that which is ioyned to our proper person , and then the fruits of the same ?

Ti. I doe call sanctification properly, that which wee consider in the very
 b 1. Cor, 1, 30. person of (b) Jesus Christ, the which
 3. sanctification is not properly ours, as a quality coniunct to our person, but onely by imputation.

Pa. What meaneſt thou by that imputation?

Ti. That it is allowed vnto vs , as his iustice is attributed and allowed vnto vs by the iustification which wee obtaine in him by faith.

Pa. Is that the cause why Saint
 e Psal, 22, 1. Paul saith , that (d) God hath
 rom, 4, 8, 24. made Jesus Christ vnto vs in wiſe-
 gal, 2, 8. ephes, dom, iustice, sanctification, and re-
 1, 5, 2, 1 cor, 5. demption?

d 1. Cor, 1, 30, Ti. There is no doubt of it , but it
 32. must bee considered , that beside this
 kinds of sanctification that is so imputed and allowed vnto vs , there is yet
 an other that is ioyned to our very per-
 son, not onely by imputation , but as a
 qualitie

Kinds of sanctification, and the difference of their quality sticking in vs, which proce-
deth from that first kinde of sanctifica-
tion wherof we haue euē now spoken.

¶ Pa. What virtue hath euery of
them in vs?

¶ Ti. The first doth fully sanctifie vs
before God because it is full & perfect.

¶ Pa. The other, is it not of the same
nature and force?

¶ Ti. No, for it sanctifieth vs but in
(a) part.

¶ Pa. For what cause?

¶ Ti. For because it is but begun in ^{John, i, 16.}
vs, and not perfect, wherefore it can-
not fully sanctifie vs except it bee full
and perfect. ^{col. 1.10. &c. 9.}

¶ Pa. And when shall it be so?

¶ Ti. When our regeneration and re-
formation to the image of God shal be.

¶ Pa. It shal not then be in this life?

¶ Ti. It is true: but it shal be in þ life
to come, in the which our life which is
now hidden in Jesus Christ shall be
shewed, and what we be shall appeare,
when we shal bee made like vnto the
glorios body of Jesus Christ.

¶ Pa. What difference putteth thou

kinds of sanctification, and the differences of them.

between these two kinds of sanctification?

Ti. I call the first perfect, for that it
is the very sanctification, not onely of
that which Jesus Christ is sanctified
in his flesh and humans nature, but also
so by reason whereof he is called the ho-
lie one of holy ones, for so much as
by the communication of the same^b he
doth sanctifie all his eleced, to make
them holy without blame before God,
who hath chosen them thereunto.

1.Pet.1.15.

2.Pet, 3,10

1.

Rom,8,30.

Pa. If it bee the same sanctification
wherewith Jesus Christ is sanctified,
and doth sanctifie others, it is very cer-
taine, that it cannot be but perfect.

Ti. If it be perfect in him, it is also
perfect in vs, insomuch as dwelling in
vs by faith, wee haue him with all the
holinesse that hee bringeth with him,
the which we ever draw out of him, as
of his true fountaine, the which wee
haue in our selues when wee haue Je-
sus Christ.

Pa. If we haue in Jesus Christ the
fountaine of all holiness, whereby wee
are continually and perpetually sancti-
fied, what other imperfect sanctifica-
tion

on may then be in vs?

Ti. That which wee consider in our owne proper flesh and nature, regeneratē and renewē by the spirit of God, which is as it were watered with the streames of that fountaine of all sanctification, to make vs bring forth y^e fruits of true sanctification & holines, in stead of y^e fruits of sin which it brought forth in time before, as the earth, which being cursed and barren, is afterward made fertile, and beareth better fruits by the blessing of God.

^a Heb. 6.11
^a Pet. 1,10
Luk. 19,8,9
^a acts 2,44.

Pa. Thou wilt then say, that this second kind of sanctification is not onely adherent to the person of Jesus Christ, and that it is not onely ours by imputation, as is the first, but that it is also adherent to oþt flesh and nature, as a new quality whiche Jesus Christ hath put into vs by his holy spirit, which maketh our flesh holy in it selfe, to doe afterwards holy works.

Ti. It is even so.

Pa. Thou wilt then say also, that ^b the holy works which men do being so sanctified, bee the fruits of the same

^b Philip, 1,9.
1. Pet. 2.12.
1.corin. 15.5.
Luk. 19. 8.9.

y works testimonies of our saluation.

sanc*tification.*

Ti. It is even so. But because there remaineth continually much of our naturall corruption in our flesh whilst we are in this world, there can proceed from vs no worke so holy, but that it is found very (a) soule and farre off from the perfect holines which God requireth of vs in all our works.

Pa. What wilt thou then conclude by that?

Ti. That our works be so farre off from worthinesse to bee presented for satisfaction and to obtaine saluation by them, bee they never so holy, that if he shoulde iudge of the according to the rigor of his iudgement, he shoulde finde therein matter of (b) condemnation.

Pa. Thou maist not denye for all that, but the god and holy workes are very agreeable to him.

Ti. If it were otherwise, they ought not to be done, but thou must note therin, that they bee not acceptable unto him, as cause of our saluation; but as (c) testimony of the same.

Pa. How understandest thou that they

en.8, 27. &
8. 27. esay.
eze. 16. 15.
d. 30. 20.
21. 24. ps.
5. Ioh. 3. 5.
9. 9, 14.

Cor. 4, 7.
m. 4. 4. 5 &
23.

Mat. 5, 16.
P. t. 2. 12.

Holy works testimonies of our saluati

they be testimonies of our salvation?

Ti. In that they testify that Jesus Christ is in vs, and that he there worsheth by his holy spirit: wherefore it followeth that we bee justified and sanctified by the (d) justice and sanctification of Jesus Christ, the which God beholdeth, and for the regard thereof he doth beare with the imperfection that yet remaineth in vs, and doth pardon vs that wherein we doe yet daily offend him.

Pa. It seemeth to me that thou wilt say in effect, by all this discourse which thou hast made, that what regeneration and sanctification soever there bee in our flesh and nature, we are not yet for all that so pure and so perfect, but that wee must haue continuall recourse to the justice and (a) sanctification of Jesus Christ, which is ours, not as a quality of justice and sanctity, sticking and ioyned to our person, but onely for that it is allowed and attributed vnto vs, as though it were our owne proper.

Ti. So it is, and therefore Jesus Christ hath said to the same effect, that he (b) that was already walshed had

^{a 1, Cor, 1, 30}

^{b Ioh, 13, 13.}

s word the foundation of true faith.

not neede to wash his scete.

Pa. What meaneth he by this manner of speche?

Ti. That albeit wee bee iustified already, sanctified and purifid of our sins by the faith that wee haue in him through his word, yet for all that, forasmuch as there resteth in vs alwaies certaine filthinesse and corruption, which procedeth of our corrupted nature, which is not yet thoroughly well renued and reformed to the ^c image of God, wee haue alwaies need to go to wash and cleanse vs of our filthinesse in the true fountaine of all purity, iuste, and sanctification which is opened vnto vs in Jesus Christ, for wee haue no remission of any one sinne of ours, but onely in ^c him, by the means of iustification that we haue by faith in him.

Pa. Can our workes in no wise please God?

Ti. There is no man that may doe any worke which may bee acceptable to God, if first the person which doth it, be not acceptable vnto him. Now sinnes

of

ben.1,27.

1.c.23.1.cor

,49.eph.1.

1.24.co.31.

10.

1.Cor.6,11.

2s 22, 16.

1.Ioh.2,2.&

,5, 1.pet.2.

4.gal, 1.4.act

0.34. iohn,1.

9.heb.9. 26.

18.rom.5, 8.

1.tim, 1.15.

2.pet.1.9.

Gods word the foundation of true fa-

of his nature deserueth the wrath of God, and not his loue and fauour. Thereforze, because all men are sinners there are none which are agreeable to him, and if their persons be not agreeable to him, no more can their workes please him so long as hee doth consider them in their owne nature without his grace in Jesus Christ, by whom onely man is made agreeable to him.

Pa. Can any thing done with a good intent be to Gods honour?

Ti. Nothing can bee done to the honour of God, not with a god(a)intent, but that which is come according to his word, for the woerde of God is the very true and onely rule of all god intents, and of the honour wherewith he ought to be honoured.

Pa. But if a man thinke so do wel, and doth that which he doth to none other end but to honor God, is not that enough?

Ti. No, for then it had not beeene needfull that God should ever haue giuen a law to man to teach him, but that hee had onely commannded that every

^a 1, Sam. 13.

& 15, 11. 13.

^b 2, Sam. 6, 6,

Gods vword the foundation of true faith.

Deut. 12.8. man should doe that which liked him,
Exou. 14.12. where he hath done cleane contrary,
Isa. 3.7. &c⁶⁶. saying, "Do not every one of you,
, 4. that which shall please you, but that
Ph. 16.2. onely which I command you.
Gen. 48.18.

Num. 11.28. Pa. But if they which served God
ude. 17. according as they haue beeens taught of
Matth. 16.22. men, doe the same faithfully, may they
Mark. 9.38. then doe it without faith?
Luk. 9.54.

oh. 13.8. Ti. Yea truly, soz as there bee no
Ioh. 4. 23.24. good intentis but those which be goun-
Sa. 29.13. ned by ihc onely rule and (c) will of
Matth. 15.9. the word of God, even so is there no
Deut. 12.32. & true faith, but that which hath certains
, 32. and sure foundation in the same word
Exou. 30.6. and will, which onely is iust and rea-
ofo, 1.7. sonable, and ought to bee a rule to all
Apo. 22.18. 9.
Rom. 8.16, reason and iustice vnto men.

Ieb. 10.22.23 Pa. When thou doest any thing at
Joh. 4. 13.19 auenture, canst thou doe it with cer-
Rom. 3.27 & taines assurance?

Ioh. 3.12. Ti. No, because faith and doubt
Heb. 10.2. are as contrary as is to be certaine and
, 1oh. 4.13. vncertaine, will say this never with-
k 5.19. out true assurance of that which hee
, Cor. 4.4. believeth and followeth, because she is
k 9.26. bulded vpon the sure word of God,

by

Gods vword the foundation of true faith.

by the which she is assured of his good will, and she doth nothing at auenture but is ever certaine that that which she believeth, and that which she doth is pleasant unto God.

Pa. What commodities doth this assurance bring to men?

Ti. Two, whereof the first is, that man hath the maiestie of God in such high estimation, and beareth him so great reverence, that notwithstanding he will not willingly offend him, but also he will not put himselfe in any hazard, & do any thing at auenture, when there is question of the seruice and honour of God, and therfore he will ever bee assured of his will, for in whom a man hath his chéefe trusse, to him doth that man reuerence, and seruice, such as he knoweth shall please most. The second is, ^c the quietnesse of a godd conscience that man hath by that meane, when he is assured that he pleaseth God by an assurance so certainlye founded vpon the witnesse of God himselfe.

^bRom.6.5.
¹¹Cor.6.11.
1, Pet.4.15.

^aAct. 23.1. &
22.16.
1. Cor.4.4.
2, Cor.1.12,
17. & 4.2.
Heb.13.18.

Pa. Shew me the sorts of vocation and the difference of them.

Ti.

Two sorts of vocation.

Vocation
outward.

Vocation
inward.

^aRom.8.30.

1.Cor.1.9.

2.Pet.1,10.

Jude.1.

^bMatth.10.16

& 22.14.

Luke14.34.

Ti. There are two sorts of vocation, the one outward & the other inward. By outward vocation I mean a common and generall vocation, by the which God doth call by the outward preaching all those to whom the Gospel is preached, be they chosen or reprobate: and by inward vocation, I understand that, whereby God doth not only call man by the outward preaching of his word, but maketh them to feare the power and efficacie of the same by his holy spirit, in such sort that they doe not onely heare it with their outward ears, but doe also receive it into their hearts by faith, wherby they are iustified: The very ^b reprobates may be called by outward vocation, but it profiteth them nothing, except the inward be there ioyned with it, and as concerning them, it serueth them but to their greater condemnation, forasmuch as the grace of God was offered unto them, and they haue rejected it through their ingratitude and unbeliere, as though it had never beene offered unto them, yet in the meane time

Tvwo sorts of vocation. The vwill of God towards men

time it is not altogether in baine, for
it serueth to declare better the peruer-
sity of men, and to make them more in-
excusables at the iudgment of God, and
to set forth the better his great iustice
in their iust condemnation. It then
followeth by that which hath been said
that those which are not called but on-
ly by this outward calling, are not also
iustified, nor consequently glorified.

Pa. How hath God alwaies accu-
somed to bitter his will to men?

Ti. By this (c)word, and by some outward signe : for loke what the word putteth into mens eares to bee conueied vnto the minde , the same thing doth the signe set before the eies to be seene, to the intent that by them as it were with windowes, a certaine light might be conueied in vnto the soule , so as the word and the signe might be a double warrant, audible & visible, the end and dirst of which is all one. Holbeit so as the interpre-
tation of the signe is to bee fetched al-
wayes out of the word alone.

Pa. What meanest thou by this word

How the Sacraments are to be vnderstood.

word, Sacrement?

To. They bee sacraments so called,
 because there is in them seene one
 thing, and vnderstood another thing:
 that which is seen hath a bodily kynnes
 and shape, that which is vnderstanded
 hath a spirituall fruite. And Christ is
 the ^b matter, or if thou wilt, the sub-
 stance of all sacraments, soasmuch as
 in him they haue all their perfectnesse,
 and do promise nothing without him.
 yet intreating of Sacraments you
 must obserue a distinction, for a sacra-
 ment not onely signifieth that the si-
 gure and truth are theres contained, but
 that they doe not so hang together, but
 that they may be severed, and that in
 the very conioyning the thing must al-
 way bee discerned from the signe, that
 we give not to the one that which be-
 longeth to the other. The sacraments
 are common to all, but the (c) grace is
 not common, which is the power of
 the sacraments, as in baptisme the
 washing of regeneration is common
 to all, but the grace it selfe whereby
 the members of Christ are regenerate,

Matt, 3, 11.
 & 20.26.27.

28.

Mark, 16.16.

Ioh, 3, 5.

Act, 2, 38. & 8

36, 37, 38.

1, Cor, 10, 16.

& 1, 24.

Gal, 3, 26, 27.

1, Cor, 10, 2.

3, 4.

Ron, 4, 11.
 Gen, 17, 23.
 Heb, 12, 16.
 Math 26, 25.
 Acts, 8, 23.

How the Sacrement is to be vnderstood.

is not common to all. Let this remaine
certaine, that there is no other ^d office
of the Sacraments then of the word of
God , which is to offer and set forth
Christ unto vs , and in him the trea-
sures of the heauenly gracie, but they as
vaille or profit nothing, but being recei-
ued by ^e faith , even as wine or oile,
or any other liquor , though you poure
it on largely , yet it will runne beside
and perish, vnlesse the vessels mouth be
open to receive it , & the vessel, though
it were round about on the outside, shal
neverthelesse remaine empty & boide
within. Beside this wee must beware
least we shoulde thinke y^e there is some
secret power knit & fastned to the ^(a) sa-
craments, that they may of themselves
glue vs the graces of the Holy Ghost
like as wine is giuen in a cup, wheras
only this office is appointed vnto them
by God to testifie & stablish to vs the
god will of God towards vs, and doe
profit no further , vnlesse the Holie
Ghost ioyne himselfe to them , which
may open to our minds and harts, and
make vs partakers of this testimony,
where-

^d Rom. 4,12.

1.cor. 10, 2,3.

4. rom.2. 19.

1.cor.2,11, &

10,5,& 11,27.

29,1.pet.3 21

acts. 15,8 9.

1.Joh.1 1,26.

& 15,5.

1.cor.10,1.

ephel.3,17.

^a Hag. 13,13.

Math.3,11.

1.cor.10,1.

Ephes.5,26.

1.Pet.3,21.

How the Sacraments are to be vnderstood.

wherein also doe clearely appeare diuers and severall graces, for the sacraments are that thing to vs of GOD, which to men are messengers of ioyful things or earnestes in establishing of bargains, which doe not of themselves glorie any grace, but doe tell and shew vs, and as they be earnestes and tokens doe ratifie vnto vs those things that are giuen vs by the liberality of God.

c Musc com. mon places in the tit. of Sacraments.
Artic. 6,8.9.

(c) To this effect speaketh Musc. As the sacraments be signes of Grace, so doe they signifie Grace; as they be the seales of the iustice of faith, so they doe seal and confirme it, and they doe concern vs, not as the very insealing spirit himselfe doth, but as insealing signes. As they be figures and forme, so in the outward similitude they doe figure and represent the things signified; as they be the first principles, so doe they first instruct in the principles; as they be remembraances, so do they renewe the benefits of the heauenly grace in the minds of the faithfull, for "God himselfe with the most present power of his spirit, is present with his owne in,

d Beza Conf. cap. 4, Artic.

44.46.

it

Hovv the sacraments are to be ynderstood.

Citition, least the ministratiōn which he hath ordained of the Sacraments, should bee fruitlesse and vaine. And therefore hee truely performeth in word whatsoever he promiseth and figureth in signes, neither do the signes want their effect, that the authour of them may be pronounced true and faithful. Here also it is to be noted, that God inwardly worketh that which the minister figureth and testifieth by outward doing, least that he drawen for a mortall man, which God claimeth to himselfe alone. The same thing doth Augustine wisely touch. How (sayth he) doth both Moses sanctifie, & God, not Moses for God, but Moses with visible sacraments by his ministry, but God with invisible grace by his holy spirit, where also is the whole fruite of visible sacraments, for without this sanctificatiōn of invisible grace, what do those visible sacramēts profit?

Pa. What meaneth Christ, when hee sayth : Baptising them into the name, or in the name of the Father, & of the Sonne, & of the Holie Ghost.

Ti.

The nature of Baptisme.

Math. 28.19
Mark, 16.15.

Exod 3.14.
Psal. 32.22.
John 17.6.
match. 7.22. &
28.19. John, 1.
12. acts. 3.6.
Philip. 2.9.

Ti. Pee doth not simply command them to baptize such as doe believe, but to consigne them in baptism into the name, that is to say, into the possession, right, religion, and grace of the Father, and of the sonne, and of the holy Spirit, to be the people of God, the partakers of his covenant and Grace.

(b) And if wee doe expound into the name, that is to say, into the faith and confession of his name, or into his possession, power, and iurisdiction, or into the strength and power, or into the covenant and grace, of the Father, and the sonne, and the holy spirit, it is no matter, for all this is true, and agreeith with the nature of baptisme.

Pa. Tell me, must we be nourished with spirituall meat and nuriture into eternall life, and that by a spirituall manner agreeable to the spiritual birth and life, into the which we are regenerate by baptisme?

Ti. We are not regenerate in baptisme by any corporall or materiall seed of the body, and of the bloud of Jesus Christ, nor by any naturall manner,

as

Of regeneration.

as wee are naturally begotten by our
 Fathers and Mothers: (a) but that re^s Rom. 6.3.
 generation and new birth is wrought
 by a seed incorruptible, spirituall and
 divine by the which wee are begotten
 into the Church, by the vertue of the
 (b) Holy Ghost, by whom we are re^s
 generate into a new life.

^a Rom. 6.3.
^b Luk. 13. 12.
^c Ioh. 3,98, & 1
^d 33, & 6,63, &
^e 14,17. 26.
^f 1.cor.12.4.6.
^g Rom. 9.3.
^h 1.cor.12.11.

Pa. It is not also said, that Jesus Christ doth give his body and his bloud in baptism, as hee doth in the supper. Likewise the water is not called therein the body and the bloud of Jesus Christ, as Jesus Christ doth in the supper call the bread and the wine by the name of them.

Ti. Albeit that the water bee not there called in baptism by that name, dost thou not thinke for all that, that the body and bloud of Jesus Christ be there distributed and communicated vnto thee in the same as well as the supper.

ⁱ Mark. 1.4.
^j Ioh. 3,5.
^k Acts 2,38.
^l Tit. 3.5.

Pa. I doe so understand it.

Ti. Then wilt then ordaine a baptism without Jesus Christ.

Pa. Wherefore?

J

Ti.

Of regeneration.

Ti. Because thou canst not haue Jesus Christ, except thou haue him wholly, and very God, and very man, and that thou haue true communion with his body, and with his bloud, not onely in the Supper, but also in Baptisme.

Pa. Shew me the cause thereof?

Ti. Is it because that the baptisme doth no lesse send vs to the death and passion, and to the body and bloud of Jesus Christ, than doth the Supper, soz as much as that is proper to all ^a sacraments.

Pa. Thou speakest as though baptism and the supper were one very sacrament; and that there were no difference betwene them.

Ti. Not so, for albeit we do as well participate of the bloud of Jesus Christ in baptisme as in the supper, yet notwithstanding there is difference in the participating, and in the manner thereof, in respect of the benefits of Jesus Christ, which are signified & communicated vnto vs as well in the one

of

^a Acts.2,38.
rom.6,34.
1.cor,10,16,
& 11.24.
Gal,3,27.
1,Pet,2,21,

Of regeneration

of the sacraments as in the other.

Pa. Declare vnto mee more easly
that which thou now speakest of.

Ti. Although the body of Jesus
Christ bee not given vnto vs in Bap-
tisme as for spirituall foode, as it is in
the supper, that notwithstanding, it is
there giuen vnto vs in very d̄rd, as^b a
garment of innocencie, iustice, & hol-
nessle to couer all our sins before God. ^b
^{1, Cor, 6, 15}
And therefore S. Paul saith, that all
those which are^c baptized, haue put on
them Jesus Christ.

Pa. And of the bloud what sayest
thou?

Ti. Albeit that it be not given to vs
in baptisme as for drinke, as it is in the
supper, yet notwithstanding, it is there
giuen vnto vs for a spirituall washing
of our soules and consciences whereby
Jesus Christ doth^d purifie and cleanse
his Church in this lauer of regene-
ration, to the ende hee may make
it pure and cleane without spot or
wrinkle, and a holy and gloriouse
Church.

^b 1, Cor, 6, 15.
& 12, 27.
Ephes, 4, 15.
& 5, 30.
^c Gal, 3, 27,
rom, 6, 3, 4.
^d 1, Pet, 3, 21.

Of the Lord's supper.

Pa. I did never yet so well understand these points.

T. How doest thou then now understand them?

Pa. That even as a garment or a cloake doe serve to couer the body, even so doe the innocency, iustice and holinesse of Jesus Christ, serue vs to couer our sinnes at the iudgement of God, to the end that there appeare no one spot of them in his sight.

Pa. And touching the bloud of Jesus Christ, what thinkest thou?

Ti. I thinke that the bloud of Jesus Christ is called the washing of soules & of consciences, not as though they must bee washed and dipped in the bloud of Jesus Christ, as one shoulde wash and dippe a body that hee would wash and make cleane, or some other such like thing, but that the holy Ghost speaketh so to give vs to understand that which thou hast said, to wit, what the water of Baptisme signifieth, concerning the washing and purification of our soules and consciences in the bloud of Jesus Christ.

^aMath.26:28.
Eph.1.7.&c 5.
25.col.1.14.
20.tit.3.5.6.
apoc.1.5.
^bJohn.3.5.
rom.8.15. 11.
heb.9.14.&
10.22.

Pa.

The meaning of these vwoords, *Hoc est corpus meum.*

Pa. What is the Lords supper?

Ti. The Lords supper is the gathering together of the faithfull of Christ, and the publicke ministry of the new Testament, in which the Sacrament of the Lords body and blood is giuen and received, according vnto the institution (c) of our Sauour Christ, by the mysticall breaking of bread, & the blessing of the cuppe in the communion of the Church from his table, and therewith the memory of the onely sacrifice which was (d) once performed for our salvation vpon the altar of the crosse, is celebrated with thanksgiving, and the exercise ^a of Christian loue.

^c Math. 16.26

Luke 22.19.

1.cor.11.24,

^b 26.

d Heb. 5.6, &

^b 26. & 9.11.12

& 10.9.10.

rom. 5.8. & 6.

10.1.cor.15.30

2.cor. 5.14.

1.pet. 9.18.11.

^a Math. 22.39

rom. 1.3.

Pa. How expoundest thou these words: *Hoc est corpus meum?*

Ti. There canot be a more eaenient exposition, than when the Sacramental words be sacramentally expounded, ^b proper properly, the spirituall spiritually, and the ^b mysticall mystically. For the Sacramental words require none other meaning or interpretation than cuen as they be spoken, but the

^b 2.cor. 2.6.

Ioh. 6.56. 57.

& 7.4.5.6.

rom. 8.11. 12.

& 12.1.

^c 1.Ioh. 2. 29.

& 3.10.

The meaning of these words: *H.c est corpus meum.*

manner of the thing which is declared
and uttered in them, is not proper but
sacramentall: for the which I doe say,
d Gen.17, 10.
11, &c, 33, 20.
Exod.12, 11.
Deut.31, 11,
Ioh.14, 6, & 15
3, acts, 2, 24.
rom, 4, 11. 17.
I.cor, 10, 4, 16.
vitus 3, 5.
Tertul. a-
gainst Marcio
lib, 4.
Orig. in Le-
uit.hom 7, &
vpō the Rom.
4.book.4.cha.
Ciq, 1, book. 3
ch.Hierom.
vpon 26.os.
Math.
Ambrose of
Sac.4.booke
4.ch.& 5, & 1,
I.cor.cap.12,
Aug.de cate.
ch.5.cap. 26.
Contra Adi-
mat.cap.12.

to be expounded, as for example, Circumcision is the couenant, & the Lamb is the passeouer; I take no word here otherwise than in the proper sence. Circumcision as it soundeth, is the very carnall cutting of the foreskin, and the couenant is nothing else but the same which God made with that people. And the Lamb was but a naturall Lamb which they killed at the Lords commaundement, and the Passeeouer was spoken of none other, but of ths Angell which stroke the Egyptians, and yet for all that, the manner of the speech whereby Circumcision is called the Lords couenant, and the Lamb the Passeeouer, is not proper and naturall, but sacramentall, nor if cannot be said, that circumcision properlie and naturally is the couenant, & the Lamb the Passeeouer, but as that was the signe sacramentall of the couenant, so was this also of the passage of delivery.

In

Of the Lords Supper.

In like manner in this present case, whereas the Lord saith: This is my body, it is a Sacramentall speach, because of the Sacramentall manner of the Predeceate, or of that which is reported, so that it is reported of bread, not properly but sacramentally, that it is the Lords body given for vs. I do leauue to each worde his proper signification, that the bread bee very bread, the body very body of the Lord, and that it be his, but I cannot make the manner of the predicate, or report to be proper, vnlesse I shoule make an intollerable censurion and vnreasonable in this matter, but sacramentall, and conuenient to a Sacrament. Therefore let vs agree in iudgement, that the bread of the supper is the very body of Christ crucified, and dead for vs, as he said: Take, eat, this is my body which is deliuered for you, and so let vs keep these words euery one in their proper signification, and when the manner is asked how bread is the Lords body, let vs say that it is a report or speech not naturall but sacramentall, so that the

Of the Lords Supper.

^aIren. lib. 4.

cap. 34.

Tertul. against

Marcio. lib. 40

and against
the Iewes.

bread is the Lords body, neither naturally nor corporally, nor personally, nor really, but sacramentally. To be sacramentally, is to bee according to the nature and meane of a sacrament, as the bread in as much as it is a Sacrament of the Lords body, in that respect it is the Lords body giuen for vs, in such order and way as is conuenient to Sacraments, like as by the order and way of his owne nature it is bread. And it is therefore called the sacrament of the Lords body, because that by his ordinance it is the holie signe and remembrance of his body giuen for vs, by breaking and distribution of which hee doth recommend the communion of his body, and remembrance of his death to his Church. It is one matter to say of any thing what it is in dede of it selfe, and another matter to say what it is in this place at this present in some speciall dede and purpose, according to the will and meaning of him that appointed and gaue it. If a man take this saying: Hoc est corpus meum, in a naturall sence, it is

mads

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made impossible and unreasonable. But if a man take it in the sacramental sence, shall bee saide of bread, not what it is naturally and substantialy, but what the Lord would haue it to bee sacramentally, and for what hee would haue it taken, & to what use he appointed them the breaking, distribution, and communion of it.

Pa. How is Christes body present to the receiuers?

Ti. Christes true body is truely present to them that truely receive him, but spiritually; and so is it taken after a spirituall sort: for when he said; This is my body, it is all one as if hee had said; This is the breaking of my body. This is the shedding of my bloud, as oft as you shall do this, it shall put you in remembrance of the breaking of my body, and the shedding of my bloud; that as surely as you receive this Sacrament, so truly shall you receive the benefit promised by receiving y^e same worthily. This I say y^e Christ entreth into vs both by our eares, and by our eyes, with our mouth we receive the body

1. John.6.50
1. cor.10.14.
ephe.3.17.

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body of Christ , and feare it with our teeth, that is to say, the Sacrament of the body of Jesus Christ. Wherefore I say and affirme , that the vertue of the Sacrament is much, and therefore Chrysostome many times speaketh of Sacraments no otherwise then of Christ himselfe. No man seeth Christ vpon the earth, hee is seene with the eies of our mind, with faith and spirit.

Pa. How doe our bodies receiuē Christ's natural body ?

Ti. As Christ , not after his manhood, but after his diuine nature, liueth naturally by his Father, which diuine nature of his, worketh also in his manhood an immortality : so our spirit and soule receiuēing the naturall body of Christ in the mysteries by a faith , doe receiuē also the nature of his body, that is, his purenesse, iustification, innocency , power, glorification, life, eternity, and beatitude , the operation wherof redounding likewise unto our bodies, doe make the same also capable of the same glory and immortality. And thus it is true that as Christ liueth

Joh.6.35.

acts.4.10,12.

rom.4.24. 26.

& 5 b.14.

ueth naturally by his Father, so we
live naturally by the body of Christ,
eaten in the mysteries, having respect
both to the manhood of him and of vs,
soz as the flesh of Christ, in respect of
bare flesh, liueth not naturally by the
father, but soz it is ioyned to his divi-
nity, so our flesh liueth not naturally
by Christ's body, eaten in y sacrament
soz then every wicked man eating the
sacrament should liue naturally by him,
but soz that our flesh (b) is ioyned to
the spirit and soule which truly eateth
the body of Christ by faith, and so only
the bodies of the faithfull doe liue by
eating the body of Christ naturally, in
participating the naturall properties
of the body of Christ.

Ti. After what sort is Christ pre-
sent in the supper?

Pa. Christ that sitteth in heauen,
is present in the supper in mysterie
and by Grace, and is holden of the
godly, such as communicate him, not
only sacramentally with the hand of
the body, but much more wholsomelie
with the hand of the (a) heart, and by

^b Rom. 9,3.

1.cor 12,12.13.

Eph. 4,15. 16.

& 5,30, gal. 3,

27.

^a Cyp. of the
Lords supper

August. vpon

John. treatise.

25.

in-

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Origen in

Math. cap. 15.

inward drinking, he is received : but by the sacramentall signification he is holden of all men. The sacramentall sort of eating Christs body, is iterated as often as the Lords Supper is celebrated, which is not iterated often times to this end, that we should iterate the eating and receiving of the Lords body in very deed, like as we doe with corporall meat, which doth perish after it is eaten, but to the intent that in celebrating the remembrance of the Lords death, according vnto his institution, we may feed our faith in him, and offer a sacrifice of praise vnto our redeemer. For as the bread of life once truly eaten and received, wasteth not after it is eaten and received, so it doth not require to haue the iteration of eating & receiving, for it sticketh by them, feeding them into euerlasting life which are once made partakers thereof. Whereof I doe admonish men, because of the ignorant, that they doe not referre the iterating of this eating and receiving to the very heauenly meat it selfe, but unto the sacrament thereof. The continuall

Joh. 6.35, 51.

54.55.

Cor. 11.28.

19.1, cor. 6.15.

Eph. 12.27. ephel.

4.15, 16, & 5.

30.

tinuall and vncessing sort of eating Christ's body is not sacramentall, but spirituall, and that onely haue power and efficacy to fede vnto everlasting life, wherunto we must apply those things that be written in the sixt chapter of John. This is obtained by faith onely, by which we incorporate into Christ, and being once incorporozate, do live in a continual fruition thereof, by the grace of the redemption purchased by his flesh and blood.

(c) To eate and drinke the flesh and blood of Christ in this sort is to bee continually refreshed, and continually to enjoy this heavenly food, soz as Augustine saith: This grace is not consumed with bitings. This manner of (a) eating is to enjoy the everlasting life purchased by Christ's death, not onely in faith, but in very

deed. The spiritnall eating which I doe acknowledge to be in the Lordes Supper, doth derogate nothing of that which I haue sayd of the continuall and vncessing fruition of the body and blood of Christ, soz that spirituall eating is nothing else if it be well considered,

but

^c 1. Cor. 1.30.

Eph. 1.7.

Mat. 2.28.

1. Tim. 2.6.

Luk. 10.45.

Heb. 9.12.15.

1. Pet. 1.18.19.

^{29.}

^a Joh. 6.40 41.

47.48.51.53.

54.58.

¶ Of the Lords supper.

b Luk. 22.19. b But a certaine putting in (b) rememb-
1.Cor.11.24. rance of this, whereby, and by the
26. efficacie of calling to remembrance,
the grace of Christ once received
is reuinied againe in the harts of the
faithfull communicants, by the faith
in Christ's word, which is set forth in
the supper. And this kinde of cheling
the cud, which is used in the sacrament
of the Lords body and blood by faith, is
not unfitly calle the spirituall eating,
sozasmuch as by it the heavenly meat
is called vp againe into the mouth of
the heart to bee ruminated, and doth
so by the sweetenesse thereof most plea-
santly refresh our spirit, and the meate
is also by this order made more sauorie
and effectuall.

c Ioh.6.40.63. Pa. Tell me what it is to be spiritu-
ally present.

Ti. To be (c) spiritually present, is
to be in a spirituall sort, that is, in such
sort as appertaineth to spirits. Where-
fore when we say that Christ is spiri-
tually present in the supper, we do not
meane of the invisible presence of his
body, which the papists doe appoint
vnder

vnder the formes of bread, but of that
 way that he is present by the working
 of his spirit feeding and refreshing their
 mindes which doe receive with sincere
 and true faith that whiche he gaue at his
 last supper. The truth of the sacrament
 delivered by Christ, is not in the (a) Ioh.6.54. 55
 corporall presence of his body in the
 bread, but in the truth of the word and
 the efficacy of his innisble grace. Our
 whole saluation doth stand in this
 point, that the (b) body of the only be-
 gotten sonne is given for vs to God
 the father vnto death, to be (c) an offe-
 ring of propitiation or mercy, and the
 ransome of our redemption. And ther-
 fore we beleue that Christs death is a-
 uailable to the redemption of the world
 to the forgiuenesse of our sinnes, and
 for our reconcilment with God the fa-
 ther. More ouer we beleue that our
 only succour and refuge is to flie to the
 mercy of our father by Jesus Christ,
 and assuredly to perswade our mindes
 that he is the obtainier of forgiuenesse
 for our sinnes, and that by ^d his blood
 all our spots of sinne be washed cleane,
 that

56.63,
 bMath.20.
 2.4.
 Rom.4.25.
 Gal.2.20.
 Eph.5.2.
 1.Tim.2.6.
 Tit.2.14.
 Heb.1.3. & 7.
 17.& 9.14 26.
 28 & 10.3. 5.
 6.7.10.12. 14.
 cMath.20.28.
 Gal.3.13. & 4.
 5.
 1.Tm.2.6.
 Tit.2.14.
 1.Pet.1.19.
 Apoc.5.9.
 dMath.20.28.
 Titus 2. 14.
 1.Pet.1.19.
 Apoc.5.9.

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Joh. 19.30.

Heb. 5.6. & 7.
26. & 9.11.22.
14 & 10.9.10.

that he hath pacified and set at one all things by the blood of his crosses, that he by the same one onely sacrifice whiche he once offred vpon the creste, hath brought to effect, & fulfilled all things, and that for that cause he sayd when he gaue vp the ghost : " It is finished, as though he wold signifie that the p[ri]ce and ransome was now full paid for the sinne of all mankinde. Lastly, we agree in this vniety in the Lord, that that redemption once made in verity for the saluation of man, continuech in full effect for euer, & worketh without ceasing vnto the end of the world, that the sacrifice " once offered, cannot be consumed, that the lords death and passion is as effectuall, the vertue of that blood once shed, as fresh at this day for the washing away of our sinnes, as it was even the same day that it flowed out of the blessed side of our Saviour.

Pa. What couenances or similitudes be there in the Lords Supper?

Ti. There must be three similitudes in this sacrament, a similitude of nourishing of vniety, and of conuersion. The simi-

Of the Lords Supper.

similitude of (a) nourishing is this, that as the bread and wine doe nourish our bodies, and comfort our outward man, so the body and bloud of Christ bee the meat and foode of our soules, & do comfort the inward man. Secondly, the similitude of unity is this, that as this loafe of which wee eate, was made of many cornes of wheat by the liquor of water knoden into dowe, and yet is but one loafe, and as the wine was made of the juice of divers grapes, and yet is but one cup of wine, so all they that eat Christs body, and drinke his bloud, being mannes (b) are made one body and flesh, by the liquor of charitie and loue, are made (I say) the mysticall body of our Sauour Christ, which is his Church, not his naturall body, for the bread is a Sacrament not onely of his naturall body, but also of the congregation and mysticall body, & therefore S. Paul saith, that albeit wee bee many, yet notwithstanding wee are one loafe and one body. Thirdly, the similitude of conversion is this, that as the bread and wine is turned into the

55

^b Rom.9.3.
1.cor.12.12 13
eph.4,15.10.
& 5.30. gal.3.

27

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substance of our bodies, so by the receiv-
ing of Chrits body and bloud we are
turned into the nature of them, wee
are changed and made bones of his
 Ioh.15.2,67. bones, and flesh of his flesh. (e) **Hee**
 1.cor.6.17. **that eateth my flesh** (saith Christ) **and**
 2.Peter,1,4. **drinketh my bloud; hee abideth in me;**
 d Ephes.5, 30. **and I in him, that is, wee bee made**
 3.cor.10.16. **one flesh and one bloud, and the**
 e Ioh.6.56. **same nature that my flesh and**
bloud haue, the same
getterd he
that eateth
me.

A

Three manner of Sacrament



*A Table declaring three
manners of presence, eating, and
union, with diuers and sundry respects,
in how the holy reall body of Christ our Sauour,
both in the Sacrament, and beside
the Sacrament, is present, ea-
ten, and vnted.*



The body (a) of Christ was Really Christ
really present once here not present.
on earth with vs, and shal Math.20, 11
be againe at the day of his
comming. Otherwise it is
not here really present, but onely to
our faith really apprehending his body
in heauen, and here feeding vpon the
same in earth. And thus is hee present
onely to good men, whether with the
symbols or without the symbols.

Math. 14.7.
Ioh. 12, 8, &
14.2, 3, 28. &
16.5, 7, 16. &
17, 13, 12.
2. Cor. 5.8.9.
Phil. 1, 23.
1. Pet. 1, 8.

The body of Christ is spiritually
present, when either the body of Christ
is present to our spirit and faith, or
when the vertue of his body is present

and

B 2

Three manner of Sacraments.

and redoundeth to our bodies and spirits by grace, and this differeth from the other reall presence aboue in this that the one hath respect to the body apprehended, the other to the thing that doth apprehend.

Gen.17.10.
Ex. & 41, 26.
Exod.12. 11.
1.Sam.28.15.
Mat.3.16. Luk.
22.20. John.1.
23.1.cor.10.4

The body of Christ is sacramental-
ly present by (c) representation of an
other thing, which beareth a similitude
or a memoriall of his body: and this sa-
cramentall presence pertaining to the
outward mouth of the receiver, is com-
mon as well to the good, as to the euill,
and this sacramentall presence ought
not to be alone, but to bee ioyned with
the spirituall presence, &c.

The body of Christ is really eaten
not with our bodily mouth, but with
the mouth of (a) faith apprehending
the real body of Christ, which suffered
for vs, and worketh to vs nourish-
ment of life and grace, &c.

b Catechisis
Mystago 4.

Spiritually (b) we eat the body and
blood of Christ, not with mouth and
teeth, but with faith onely, whensoe-
ver we belieue on the passion of Christ,
be-

Of three manners of presence

being the true bread of life, and the onlie foode of mans soule: and thus is hee eaten but ^c only of good men , as well beside the sacrament as with the sacrament, and of this eating speaketh the sxt of John, and so was he eaten in the time also of the old law.

^c Rom.8.9.
1.cor.11.27.
29.1.cor.6.1
15.16 tit.1.1
Hierom vpo
Icrem & vp
on Ose 8. pro
sper. Leu.339

Sacramentally wee eate with our bodily mouth the mysteries of bread and wine, not being the reall body in deede, but representing the reall bodie in deede, that is, ^d Non panem Dominum , sed panem Domini. And this eating, if it be not ioyned with the other two aboue, it profiteth nothing, and so is eaten onely of the euill, if it be adioyned, then is it eaten of the god <sup>d Aug.de civili.
tat.lib.21.cap.
25.</sup> Aug.Treat.
vpon Ioh. 26.

Reallly and corporally the bodie of Christ is united to vs by his incarnation, and the partaking of our flesh spiritually he is united unto vs when the properties of his holy body, as his innocency, power, glorification, life, eternitie, and beatitude, are united to our bodies and spirits, which commeth

Of three manners of presence.

by our faith in him, according to his
John 17.21. words. John. 17. Ego in eis, & tu in
me. And in this uniting standing by
grace, commeth as well beside the Sac-
rament as with the Sacrament, only
to the godly.

Māth. 28.6.
Luk. 24.6.
John, 6, 52.60
61. & 12. 18. &
16,28.

Ioh, 6,35.

Act. 4. 10, 12.

Rom, 4, 24, &

5,8, & 14,9,

I.cor, 19. 5. 6.

Eph, 3,17.

b Iohn 2. 9.

Exo. 4.2,3,4.

& 7.11,12.

No mutation

of substances

in the sacra-

ment.

Mat. 26, 26.

27,28. 1. cor.

30.16,17. &

11,24.25.

The body of Christ sacramentally
united, The Sacrament, as it is not
the ^f reall body it selfe of the Lord, so it
causeth not any reall coniunction be-
twene Christs reall body and ours,
but representeth the same, declaring
that as the materiall bread digested in
our body is united to the same, so the
body of Christ beeing receiued (a) by
Rom, 4, 24, & faith, changeth our spirits and bodies
to the nature of him. To the Sacra-
mentall presence and eating of Christ
pertaineth two things chiefly to bee
considered, that is, mutation, operati-
on. Mutation is substantiall, or acci-
dentall. Mutation substantiall is,
whereby one substance is changed in-
to another, as (b) water into wine, and
the rod of (c) Aaron into a serpent, &c.
And this mutation, which they call
transubstantiation, (d) belongeth no-
thing

thing to this Sacrament, soz then accidents of bread should also bee changed as the accidents of Aarons rodde were changed with the substance into a serpent.

Mutation accidentall. And of this mutation speake the (e) doctors, meaning not of the change of substance, but of accidents, which standeth in three things, first, is the vse, second in name, and third in honour. In the vse, as when the vle of common bread is changed into a mysticall and heauenly vle. In name, as when the name of bread and wine passe away, and are changed into the name of the body and bloud of the Lord, and so is the name chaunged. In Honour, as when the bread and wine, which before were received not with honour, are now received with honor and reverence, not that wee honour the bread and wine, but the things represented by them, as in a Kings letters and seale we honour the King and not the seale.

Operation in the Sacraments and of the Sacraments is to be considered.

e Theodoret.
1. dial. immu-
tabilis & dia-
log. 2. in co-
fusus.

Hierom. vpor
the preacher:
Bernard serm
3. in psal. qui
habitat.

1. Vse.
2. Name.
3. Honour.

of three manners of presence.

The operation of the word in the Sacrament is this, to change not the substance of the Sacrament, but
1.Cor.10.16 that the substance thereof remaining,
1.cor.11.24. 17 may be made the body of Christ, that
6.27.28. is a Sacrament of the body of Christ.
And this operation cannot come but by the Holy Ghost, whereof Augustine lib. 3.c. 4. De trinitate, saith; Panis non sanctificatur in sacramentum tam magnum, nisi operante invisibiliter spiritu Dei.
The operation of the
(b) Sacraments is thought of the
B.Math. 3.11. ^bPaulists to give grace, which in very deed
Ioh. 3.5. & 15. give not grace of their owne worke,
3.rom.4.9.10. but onely true as instruments and
1.cor.10.12. 5. meanes of that grace and life which
eph.5.25.26. commeth from God. So Peter calleth
2.Pet.3.21. it, Verbum vita. The worde of life.
And S. Paul calleth the Gospell of Christ, the power of God to salvation,
not that they of themselves give life and salvation, but that they are certain meanes and instruments of that life and salvation which commeth to us from God.

To the spirituall presence and man-
dication

duction of Christ principally belon-
geth the sixt chapter of John, albeit
two sorts of bread are there specified
bodily or sacramentall bread, and spiri-
tuall bread. Bodily or sacramentall
bread of the old Testament signifieth
Christ to come, (c) as manna, the rock.
Bodily or sacramentall bread of the
new Testament signifieth Christ be-
ing already come, as the holy Eucha-
rist. Augustine in the psalme 77. Idem 1. Cor. 10. 3. 4.
in mysterio cibus illorum & noster, sig-
nificatione idem, sed non specie. Spi-
rituall which is Christ himselfe, boone
for vs, and giuen for the life of the
world : John. 6. My flesh is meate in
væd, &c.

Num. 11. 6.

& 26. 24.

Psal. 106. 14.

Exod. 17. 6.

1. Cor. 10. 3. 4.

How a man ought to prepare him-
selfe to receive these
mysteries.

They which either come not to the
Lords table upon (a) contempt therof,
either although that they doe come to
it, yet they be not of the body of Christ
either come not worthily to it as they
ought

¹ Contempt.

^a Matth. 7. 6.

Heb. 6. 6.

² Without

fayth.

how we should prepare our selues to the Lords supper.

Joh. 6. 35.

Act. 4. 10. 12.

Rom. 4. 24. 26.

& 5. 8. & 14. 9.

Eph. 1. 13.

2. Cor. 1. 22.

3. Without

knowledge &

examination.

1. Cor. 11. 28.

2. Cor. 13. 5.

d. Marth. 7. 23.

Prou. 10. 24.

- Math. 27. 4. 5.

Iam. 2. 19.

1. John. 4. 18.

ought to come to the communion of the heauenly meate with their heart, and that a faithfull and hungry heart (b) grēdily desiring the grace of redemp-
tion and heauenly fnd, purchased by
Christs death and blood-shedding, al-
beit they doe eat and drinke sacramen-
tally, yet for all that they neither eate
nor drinke the body and blood of Christ
indeed, yea, and to be yet more plaine,
whosoever doth receive these cternall
sacramentall signes, the bread and cup
of the Lord without the true (c) mea-
ning and vnderstanding of them, as
the Corinthians did, and so turne the
mysticall supper of the Lord vnto a
profane supper, not making a difference
of the Lords body, they doe not truely
eate and drinke it, yea, and though
a man bee vnderstand all the points
thereof exactly as they bee taught by
the wordes of Christ, and yet belie-
ueth them not to be true for lacke of the
historicall faith , hee vnderstandeth
what Christ himselfe reporteth of his
body and bloud, and in what sense he
gave the bread & wine to his disciples,

and

How we should prepare our selues to the Lords supper.

and how he did institute this outward action to the remembrance of him: thus far forth his understanding is good, but for lacke of faith he doth not believe that these things be true which are appointed unto vs to be kept in solemn memory, that is he doth not believe that Christ's death is available to y redemption of the world, to the forginessesse of our sinnes, and for our reconciliation with G D D the father. Item, though a man hath this historicall faith, and yet for all that doth (a) not appropriate unto himselfe for the grace of this redemption, but only unto some certaine Saints and iust persons, and therefore cannot say with the Apostle, which loued me, and gaue himselfe for me. Item, though a man doth believe, that Christ died for him, and yet doth not much regard the benefite thereof, nor is not moued by the remembrance thereof unto (b) thanksgiving: neither is it to be wondered at how that should come to passe, seeing we finde by datly experience, that it is no strange matter in the nature of man to make light

⁴ Application.

^a Eph. 3.17.18.

¹⁹ Matth. 26.

⁵ Thanksgivi-
ng.

^b Matth. 26.26

³⁰ Mark. 14.

^{22.26.Luk. 22}

^{19.1. Cor.11.}

24.
of

How we should prepare our selues to the Lords supper.

of good turnes, & to give small thankes to the givere of them, though we know that the benefits be never so great and proceeding from never so kynnes an heart, whosoever is of this disposition doth not taste of the meate of cuerla-
king life, the Lords body and bloud, although that hee amongst the rest doe participate of the bread and cuppe of the Lord. And we haue the like iudgement of them also which are not indued with the spirite of brotherlis loue, and which by their mischievous life do declare themselves to bee none of the members of Christs bodie.

Pa. May wee call vpon Angels or Saints :

Ti. We may not call vpon Angels or holy men departed out of this life:
1. For that were to giue to them an infinitesse to be present every where or to give them being absent an vnderstanding of our secret meanings, that is as much as a certaine godhead, and therewithall partly to conuay to them,
2. confidence and trust that ought to be

Without
charity.
c.Matt.5.23.
21.& 22.39.
Luk 10.27.
John.13.33.
44.35.
Ro.13.3 vnto
the end.
2.Cor.2.6.1.

Accessie for man to God by Christ.

be set wholly in God alone, (a) and so
to slide wholly into idolatry. But so far,^a
much as God calls vs to himselfe alone,^b 8.9.
^c Psal.1.18. &
^d 25.4.2. & 118.
& doth also with adding an oþer promise
that he will both heare and helpe vs,
to flie to the helpe of others, were an
evident token of distrust and infidel-
ty. And as touching the holy men that
are departed out of this life, what ma-
ner of thing I pray you, were this,
so forsaking the ^b living God that hear-^b Psal.102.21.
eth our prayers, that is most mighty,^c 23.
most (d) ready to helpe vs, that calleth^c Psal.50.15.
vs unto him, that in the word of truth^d Eph.3.20.
(c) promiseth and sweareth that with^d Psal.50.15.
his divine power and succour he will^e & 89.26.27.
defend vs, so forsaking him (I say) to flie^e Joh.16.23.24.
to men dead, deafe and weake, which
neither haue promised helpe, nor are
able to relēue vs, to whom God ne-
ver gaue the office to helpe vs, to whom
we are by no scriptures directed, wher-^f Rom.10.8.14.
upon our faith may surely rest, but^g 17. & 14.23.
are vnadvisedly carried away, trusting^h Heb.11.6.
only vpon dreames, or rather dotages
of our head.

Pa. What way oþ accessie haue
we

Accessse from man to God by Iesus Christ.

We to God the Father? (Act. 4.12) of

Ti. God the Father is to bee called
upon in the name, and upon trust of
g Psa. 79. 8. 9. (g) Christ alone, for he alone aboue all
Dan. 9. 18. ioh 14. 2. 3. 13 &
16. 23. eph. 2. 18. 1. tim. 2. 5.
heb. 4. 16. & 15 19. 20, 22.

^b Mat. 3. 17. ^b Mat. 3. 17. b mediatour of God and men, the man

& 12. 18. Jesus Christ; he alone (I say) is the
i. ioh. 2. 1. 2. 5 (i) mediator of redemption, and also of
heb. 8. 15. invocation in whose name alone the
A ioh. 14. 13. holy Scriptures do expressly bid us go
& 16. 23. 26. unto GOD the Father, adding also
promises that hee by his intercession
will bring to passe that we shall obtain
all that we pray for, otherwise without

a ioh. 15. 5. (a) Christ the eare and heart of
eph. 2. 12. 13. God abhorreth man.

b Luk. 11. 8. & 28. 1. & 21. 36. Pa. Let mee heare what thou
rom. 12. 12. thinkest concerning perseveriance in
ephes. 6. 18. prayer?

colost. 4. 2. Ti. Concerning perseveriance in
thesl. 5. 17. prayer, Christ himselfe teacheth vs by
1. tim. 2. 1. the parable of the three loanes, and of

1. Pet. 4. 7. the

Perseuerance in prayer.

the widow, and of the wicked iudge, whereby we are taught to continue in prayer with all earnestnesse and fervent supplication, and neuer to faint or gine ouer vntill we be assured in our spirit that our prayer is heard. The prayer of the humble (sayth the sonne of Syrach) goeth through the cloudes, it ceaseth not vntill it come neare, and it will not depart vntill the most high God haue respect thereunto. Behold (sayth David) ^c as the eyes of servants loke vnto the hands of their masters, and as the eyes of a maiden vnto the hands of her mistresse, so our eyes wait vpon the Lord our God, vntill he haue mercy vpon vs. And thus must wee not cease to doe, vntill we may boldly say also with David: ^d The Lord hath heard the voice of my weeping, the ^e Lord hath received my prayer. ^f

^cPsa.123.1.^dPsal.66.19.^eRom.7.6.^fEph.4.12.^g1.Pet.1.23.^hColoss.3.10.

Pa. What comparison is there betwene the old man and the new?

Ti. A man that is regenerate consisteth of two men, as a man may say, namely of the old man, and of the new man. The old man is like a mighty giant

A comparison betweene the old man and the new.

giant, whose birth is now perfect: but
 the new man is like vnto a litile child,
 whose birth is not perfect vntill the day
 of his generall resurrection. The old
 man therfore is more strong, lusty, and
 stirring, than is the new man, because
 the birth of the new man is but begun
 now, and the old man is perfectly boyn.
 And as the old man is more stirring,
 hasty, and stronger than the new man,
 so is the nature of him cleane ^a contra-
 ry to the natrre of the new man, as be-
 ing earthly and corrupt with Satans
 seed, the nature of the new man being
 heauenly and blessed with the celestiall
 seed of God. So that one man, in as
 much as he is corrupt with the seed of
 the serpent, is an old man, and in as
 much as he is blessed with the seed of
 God from aboue, he is a new man.
 And as in as much as he is an old man
 he is a sinner, and an enemie to God,
 so in as much as he is regenerate, he
 is righteous and holy, and a friend to
 God, the seede of God preseruing him
 from sinne so that he cannot sinne as
 the seede of the serpent, wherwith he is

^aRom.7.15.
18.22.23.

^bRom.6.5.6.7
Gal.5.19.16.
1.Pet.2.24.
1.John.3.9.

coy

A comparison betwene the old man and the new.

corrupt euen from his conception, inclineth him, yea inforceth him to sinne, and nothing else but to sinne, so that the best part in man before regeneration, in Gods sight is not only an enemy, but enmitie it selfe. One man therefore which is regenerate, well may be called alwayes iust, and alwayes sinfull : (c) iust in respect of ^{c Col,3, 10.} Gods seide and his regeneration, sinfull in respect of Satans seide and his first birth. Betwixt these two men therfore there is continuall conflict and warre most deadly. The flesh and old man by reason of his birth that is perfect, doth often so; a time ^d preuaile against the new man, being but a childe in comparison, and that in such sort as not only other, but euen the children of God themselves thinke that they be nothing else but olde, and that the spirit and ^e seide of God is lost and gone ^{f Psal,51,12.} away, where yet notwithstanding the truth is otherwise, the spirite and seide of God at length appearing againe, and dispelling away the cloudes which cover the sunne of Gods seide from shinning, as the cloudes in the aire doe the

A comparison betwixen the old man and the new.

corporall sunne : so that often times a man cannot tell by any sence that there is any sunne, the clouds and windes so hiding it from our sight, even so our concieſtie or blindnesſe, and corrupt affections, doe often ſhadow the ſight of Gods ſeed from ſhining in Gods chil-
dren, as though they were plaine reprobates, whereof it commeth that they ^a praying according to their ſense, but not ^b according to the truth, deſire of GOD to giue them againſt his ſpirit, as though they had loſt it, and he had taken it away, which thing God never ^c doth in daed, although he make vs to thinke ſo for a time, ſo alwayes he holdeth his hand under his children in their fals, that they lie not ſtill as o-
thers doe which are not regenerat. And this is the diſference betwixen Gods chiloren which are regenerat and elect before all times in Christ, and the wicked castawayes, that the elect lie not ſtill ^d continually in their ſinne as doe the wicked, but at the length do returne againſt by reaſon of Gods ſeed which in them lieth hid as a spar-
kle

^aPſal. 12.1.

^bPſal. 51.10.

11.12.

^cRom. 11.29.

Num. 23.13.

^dIoh. 3. 8.9.

A compa ison betweene the old man and the new.

ke of fire in the ashes, as we may see in
in Peter, David, Paul, Mary Mag-
dalene, and other, for these (I meane)
Gods childdren, God hath made all
things in Christ Jesu, to whom he
hath giue this dignity that they should
be his inheretance and spouses. This
our inheritour Christ Jesus, ^{Esay.7.14.} God
with God, light of light, coeternall and
^{Mat.3.1.} consubstantiall with y^e father and with
^{Mat.1.23.} the Holy Ghost, to the end that he
^{Luke.1.16.} might become our husband, because
^{Acts.10.28.} the husband and the wife must be one
^{Rom.9.5.} body and flesh, hath taken our nature
^{Phil.2.6.} upon him, communicating with it and
^{Coloss.1.15.} by it in his owne person, to vs all his
^{19 & 2.9.} children his diuine Nature (as Pe-
^{Titus.2.2.3.} ter sayth) and so is become flesh of our
^{1.John.5.10.} flesh, and bone of our bone substanti-
^{Apoc.22.7.} ally, as we are become flesh of his flesh
^{41.Cor.9.17.} and bone of his bones spirituall, all
^{2.P ter.1.4.} that we haue pertaining to him, yea e-
uen our sins, as all that euer he hath
pertained to vs. euen his whole glory,
so that if Satan shoulde summon vs to
answer for our debts or sins : in that
the wife is no suitable person but the

A comparison betweene the old man and the new.

bPsal,45, 11.
Hest,2,19.
2,Cor,11,2.
Ephel,5,32.
Apoc,19,7,&
21,2,9.

cRom,3,20,&
5,20,& 7,7.
Gal,3,19.
1,Tim.1,9.

d2 Cor,4,6.
1 Tim,1, 10.
Eph,6,15.
Acts,13,26,
& 28,28.
Rom,1, 16.

husband, we may well bid him enter his action against our husband Christ, and he will make him a sufficient answere. For this end (I meane that we might be coupled and married thus to Christ,) and so be certaine of salvation and at godly peace with God in our consciences.) God hath giuen vs his hysly worde which hath two parts, as now the children of God doe consist of two men, one part of Gods worde being proper to the old man, and the other part of Gods word being proper to the new man. The part properly pertaining to the old man, is the law. The part properly pertaining to the new man, is the gospell. The law is a doctrine which commandeth and forbiddeth, requiring doing & avoiding vnder it, therefore are contained all precepts, threatnings, promises vpon condition of our doing and avoiding. The gospell is a doctrin which alwaies offereth the giueth, requiring on our behalfe not as of worthenes, or as a cause, but as a certificat vnto vs, & therfore vnder it are contained all the free sweet promises

A comparison betweene the old man and the new
mises of God, as I am the Lord thy
God. In those that be of yeares of di-
scration it requireth faith not as a cause ^{c. Acts 5, 20.}
but as a certificat or instrument wher-
^{Phil. 3, 15.}
by we our selues may be certain of our
^{Matth. 25, 19.}
good husband Christ and of his glory;
^{Mar. 16, 15, 16}
and therefore when the conscience fa-
leth it selfe disquieted for feare of Gods
iudgement against hymne, he may in
no wise looke vpon the doctrine pertai-
ning to the old man, but vpon the do-
ctrine onely þt pertaineth to þt new man
in it, not looking for that which it re-
quireth; that is faith, because we neuer
beléene as we shoulde, but onely on it
which it offreth and giueth, that is, on
Gods grace and eternall mercy & peace
in Christ. So shall shee bee in quiet
when she loketh for it altogether out
of her selfe in Gods mercy in Christ
Iesu, in whose lap if she lay her head
with S. John, then is she happy, and
shall finde quietnesse in dæde, when
she feeleth her selfe quiet, then in Gods
name let her looke on the law, and vpon
such things as it requireth, thereby to
bridle and kape downe the old Adam,

^{John, 13, 23.}

A comparison betweene the old man and the new.

I Canti. I. 15.
& 3.7.

Numb. 15, 8.
Psal. 106, 30.

and by little and little to mortifie the lust of sinne, vntill in the end she be hol-
ly like as her husband is: so, as the wife
will keepe her bed only for her husband
although in other things she is conten-
ted, to haue fellowship with others, as
to speake, sit, eate, drinke, goe, so our
consciences which are Christ's wines,
must needes keape the ^b bed, that
is, Gods sweet promises alone ly
for our selues and our husband, there
to meet together, to imbrace and laugh
together, and to be ioyfull together. If
sinne, the law, the diuell, or any other
thing would crepe into the bed and lie
there, then complaine to thy husband
Christ, and shortly with thou shalt see
him play ^c Phineas part. Thus my
dearly beloued I haue giuen you in few
wordes a summe of all the divinity
which a Christian conscience cannot
want.

Pa. Because Gods election & pre-
destination are the greatest mysteries
of our salvation, and although ioyfull
to the godly, yet fearefull to the wic-
ked, I would at the last haue ther shew
me

methy knowledge in them.

To. Predestination is as well to the reprobate as to the elect. Election onely pertaineth to them that be saved: predestination in that it respecteth the reprobate, is called reprobation, in that it respecteth the saved, is called election, and is thus defined, Predestination is the eternall ^a decreement of God, purposed before in himselfe what shall befall of all men, (b) either to salvation or (c) damnation. Election is the (d) free mercy and grace of God in his owne will through faith in Christ his sonne, chusing and preferring to life such as pleaseth him. In this definition of election, first goeth before the mercy & grace of God, as the cause thereof, whereby are excluded all workes of the law, and merits of deserving; whether they gaue before faith or come after. So was (e) Jacob chosen and Esau refused, before either of them beganne to worke. Secondly, in that this mercy and grace of God in this definition, is sayd to be free, whereby is to be noted the proceeding and

^a Gen. 17.20.

Eph. 1.11.

Prov. 20.24.

Iere. 10.23.

Matth. 10.29.

Gen. 45.8.

^b Eph. 1.5.6.

Rom. 9.23.

^c Thes. 2.13.

1. Pet. 1.2.

^c Exod. 9.16.

Prov. 16.4.

Deut. 4.37.

& 7.78.

f John. 3.8.

Notes vpon Gods election.

Working of God not to be bound to any f^{or} ordinarie place, or to any successiⁿon of chaire, nor to state or dignity of person, nor to worthinesse of blood but all goeth by the maer will of his own purpose, as it is written : Spiritus ubi vule spirat, &c. And thus was the outward race and stocke of Abraham after the flesh refusid which seemed to haue the preheminence. And another seed after the spirit raised vp to Abraham of the stones, that is, of the Gentiles. So was the outward temple of Jerusalem, and chaire of Moses which seemed to be of price forsaken, and Gods chaire to be aduanced in other nations. So was tall Saul refusid, and little David accepted ; the rich, the proud, the wise of this world reiectid, and the word of saluation dayly opened to the poore and miserable abiectes ; the high mountaines cast vnder, and the low vallies exalted.

Thirdly, where it is added in his owne will, by this falleth downe the the stræwill and purpose of man, with all his actions , counsels, & strength of

(f) John 3,8.
Matth, 3,9.
John, 8,39.

(a) 1 Sam, 15,
23,28.
Luk, 1,52.

(1) Elay 6,1,1.
Matth, 11,5,&
Luk, 4,18, &
1,5.

. Cor, 1,20,
16,27.

(c) Gen, 6,5,
& 8,2,1, & 20.
Exo, 29, 2,3.
4, P[ro]pal, 14,3.
Iere, 10,23, &
31,10.

Eze, 36,26,
John, 9,44.
Rom, 9,16.
1 Cor, 15, 10,
2 Cor, 3,4,
Phil, 2,13,
Mat, 20,12.
Luk, 18,14, &
15,33,

Notes vpon Gods election.

of nature, according as it is written: it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. So we see how Israel ran long and got nothing; the Gentiles vnteth began to set out, and yet got the game. So they which came at the first houre did labour moe, and yet they who came last were rewarded with the first. The working will of the Pharisie seemed better, but yet the Lords will was rather to iustifie the Publicane. The el- der sonne had a better will to tarry by his father, and so did in dede, and yet the fat calfe was given to the yonger sonne that ranne away. ^{(d)Deu, 10,17} Whereby we haue to understand, how the master goeth not by the will of man, but by the will of God, as it pleaseth him to accept, accordidg as it is written; ^{1 Chro, 19,7.} Which are borne not of the will of the flesh, nor yet of the will of man, but of God. Furthermore, as all men goeth by the will of GOD onely, and not by the will of man, so againe here is to be noted, that this will of GOD never goeth without faith in Christ

^{(e)John. 1,3.}

1 Chro, 19,7.

Iob, 34,10.

Acts, 10,34.

Rom, 1,11.

Gal. 1,6.

Eph. 6,9.

Col. 3,25.

1.Pet. 1,17.

Jesus

Notes vpon Gods election.

Jesus his sonne. And therefore fourthly is this clause added in the definition through faith in Christ his sonne, which faith in Christ to vsward maketh altogether. For first it certifieth vs of Gods election, for whosoever will be certaine of hys election in God, let him first begin with his faith in Christ, which if we finde in him to stand firm, he may be sure and nothing doubt, but that he is one of the number of Gods elect. Secondly, the sayd faith and nothing else, is the onely condition and means, wherupon Gods mercy, grace, election, vocation, and all other Gods promises to saluation doe stay, according to the words of S. Paul; If ye abide in faith. Col. 1. Thirdly, this faith also is the immediate and next cause of our iustification, simply without any condition annexed. For as the mercy of God, his grace, election, vocation, and other precedent causes, doe sauue and iustifie vs, vpon condition if we beleue in Christ, so this faith onely in Christ without condition, is the next and immediate cause whiche by Gods

Gods promise worketh our iustification, according as it is written: Believe in the Lord Jesus, and thou shalt be saved, thou and thy whole house. Act. 6. And thus much touching the definition of election with the causes thereof declared, which you see now to be no merits nor workes of man, whether they goe before or come after faith, but onely the mercy of God through faith. So like as all they that be borne of Adam do taste of his malediction, though they tasted not his apple, so all they that be borne of Christ, which is by faith, take part of the obedience of Christ, although they never did that obedience themselves which was in him. Rom. 5.

Now to the second consideration. Let vs se likewise how & in what order this election of God procedeth in choosing and electing them which he ordaineth to salvation, which order is this. In them that be chosen to life, first Gods mercy and free grace bringeth forth election, election worketh vocation of Gods holy calling, which vocation

Notes vpon Gods election.

on through hearing bringeth knowledg
and faith of Christ, faith through pro-
mise obtaineth iustification, iustifica-
tion through hope worketh for glorifi-
cation. Election is before time, vocati-
on and faith commeth in time, iustifica-
tion and glorification is without end.

(b) Ioh. 9. 44.

Rom 9. 16.

1. Cor. 15. 10.

Phil. 2. 13.

Luke 18. 14.

& 15. 23.

(c) Exo. 21. 13.

1 Sam. 6. 9. 12.

Prou 16. 33.

Matth. 10. 10.

Eph. 1. 11.

(d) Ioh. 6. 29.

& 10. 26. &c

11. 39.

Phil 1. 29.

2, Thes, 3, 2.

(e) Psal. 44. 3.

(f) Eph. 1. 4.

(g) 1 Cor. 1. 2.

Election depending vpon Gods free
grace^b & will excludeth all mans will,^c
blinde fortune, chance, and all perad-
venture: vocation standeth vpon Gods
election, excludeth all mans wisedome,
cunning, learning, intention, power,
and presumption. Faith in Christ pro-
ceeding by the (d) gift of the holy ghost,
and freely iustifying man by Gods pro-
mise, excludeth all other merits of
men, all condition of deserving, and al
workes of the law both Gods law and
mans law, with all outward meanes
whatsoever: iustification commeth free-
ly by faith, standeth sure by promise,
without doubt, feare, or wauering in
this life. Glorification pertaineth on-
ly to the life to come, by hope is looked
for, grace and (e) mercy preventeth,
(f) election ordaineth vocation prepa-
reth

reth and receiueth the word, whereby
 commeth faith, faith iustifieth, iustifi-
 cation bringeth glory, Election is the
 immediate and next cause of vocation,
 vocation (which is the working of
 GODS spirite by the word) is the
 immediate and next cause of faith, (h)
 faith is the immediate and next cause
 of(i) iustification. And this order and
 connexion of causes is diligently to be
 obserued, because of the Papists which
 hane miserably confounded and inuer-
 ted this doctrine, thus teaching, that
 almighty God, so farre forth as hee
 foreseeth mans merites before to come,
 so doth he dispence his election. And
 againe, the Lord recompencesthe
 grace of the election, not to any merits
 proceeding, but yet grantesthe same
 to merites which follow after, as
 though we had our election by our ho-
 linesse that followeth after, and not
 rather haue our holinesse by Gods elec-
 tion going before. But we following
 y Scripture say otherwise, that y cause
 only of Gods election in his owne free
 mercy

(h)Re. 16.17.

(i)Rom. 4.9.
Gal. 2.26.

mercy, and the cause only of our ini-
carnation is the faith in Christ, and no-
thing else. As for example, first con-
cerning election, if the question be as-
ked, why was Abraham chosen, and
not ~~Isaac~~ : why was Jacob chosen
and not Esau : why was Moses ele-
cted, and Pharaon hardened : why Da-
vid accepted and Saul refused : why
fewe be chosen and the most forsaken :
It cannot be answered otherwise than
thus, because it was so the good will of
GOD. In like manner touching vo-
cation and also faith, if the question be
asked why this vocation and gift of
faith was giuen to Cornelius the Gen-
tile, and not to Tertullus the Jew,
why to the poore, why to the babes and
little ones of this world, of whom Christ
speaketh, I thank thee father which
hast hid this from the wise, &c. why
to the vnwise : the simple abjectes
and outcastes in this world, of whom
speaketh, S. Paul 1. Cor. 1. You see
your calling my brethren, now not ma-
ny of you, &c. why to the sinners and
not to the iust : why the beggers by the
bie

hie waies called, and the bidden guests excluded? We can goe to none other cause but to Gods purpose and election, and say with Christ our Saviour. **P**ea father, for so it seemed god in thy sight. And so iustification likewise, if the question be asked why the Publican was iustified and not the Pharisee? why Mary the sinner and not Simon the iunitor, why harlots and publicanes goe before the Scribes and Pharisees into the kingdome, why the Sonne of the free-woman was received and the bond-womans Sonne being his elder rejected, why Israell which so long sought for righteousness found it not, and the Gentiles which sought not for it, found it. We haue no other cause hereof to render: but to say with S. Paul, because they sought for it, by works of the law and not of faith which faith as it commeth not by mans will, as the Papist falsly pretendeth, but only by election & free gift of God, so it is onely the immediate cause wherunto the promise of our salvation is annexed, according as we read. And there-

Notes vpon Gods election.

(h)Rom, 4,
12,13.(i)Rom, 3,21.
& 4,2,& 5,1.

therefore of faith is the inheritance given vs after grace , that the promise might stand sure to every seed . (b) Item in the same chapter Faith believning in him which iustifieth the wicked , is imputed to righteousness , and thus concerning the cause of our saluation , you see how (i) faith in Christ only and immediately without any condition doth iustifie vs , being so linked with Gods mercy and election , that wheresoever election goeth before , there faith in Christ must needes follow after . And againe , whosoever belieueth in Christ Iesu , through the vocation of God , he must needes be partaker of Gods election , whereupon resulteth now the third note or consideration , which is , to consider whether a man in this life may be certaine of his election . To answer to which question , this first is to be vnderstood , that although our election and vocation simply indeade be knownen to God only in himselfe from the beginning , yet notwithstanding it may be knownen to every particular faithfull man , a posteriorre , that is by meanes

meanes, which meanes is faith in Christ Jesus crucified, so somuch as by his faith in Christ a man is iustified, and thereby made the child of saluation. Reason must needs leade the same to be then the childe of election chosen of God vnto eternall life: for how can a man be iustified but he must be saued, and how can a man be saued but by consequence it followeth that he must also be elected: and therefore of election it is truly sayd, we must iudge of election by that which commeth after that is by our faith, and beleefe in Christ: which faith though in time it followeth after election, yet it is the proper and immediate cause assigned by the Scripture, which not onely iustifieth vs, but also certifieth vs of this election of God. For election albeit in God it be the first, yet to vs it is the last opened: and therefore beginning first with creation, I come from thence to redemption, and iustification by faith, and so to election, not that faith is the cause efficient of election, being rather the effect thereof: but is to vs the cause cer-

P tificatory

Sotes vpon Gods election.

The elect cannot perish.

tificatory, or the cause of our certifica-
tion, whereby we are brought vnto
the felling and knowledge of our elec-
tion in Christ. For albeit that election
it selfe is certaine in the knowledge of
God, yet in our knowledge faith one-
ly that we haue in Christ is the thing
that giueth to vs our certificate and
comfort of this election: wherefore who-
soeuer desireth to bee assured that he is
one of the elect members of God, let
him not clime vp into heauen to know,
but let him descend to himselfe, and
there search his faith in Christ the son
of God; which if he finde in him not
fained by the working of Gods holie
spirit accordingly, thereupon let him
stay, and so wrap himselfe wholly both
body and soule vnder Gods generall
promise and cumber his head with no
further speculations, knowing this,
that whosoever belieueth in him shall
not perish. Joh. 3. shall not be confoun-
ded. Rom. 9. shall not see death. Joh. 8.
shall not enter into iudgement. Jo. 5.
shall haue euerlasting life. Joh. 3. 7.
shall bee saved, shall haue remission of
all

The elect cannot perish.

Notes vpon Gods electio

all his sinnes, shall be iustified. Rom. 3.
Gal. 2. Shall haue clouds flowing out
of him of water of life. Joh. 7. shall
neuer die. Joh. 11. shall be raised in
the last day. Joh. 6. Shall finde rest in
his soule, and shall be refreshed. Mat.
11. Now then forasmuch as we see
faith to be the ground whereupon de-
pendeth the whole condition of our iu-
stifying, let us discusse in like manner
what is this faith whereof the Scrip-
ture so much speaketh, for the more
plaine vnderstanding of the simple; for
many kindes there bee of faith, as a
man may belieue every thing that is
true, yet not every truth doeth sauе,
neither doth the ^b belieuynge of every
truth iustifie a man. He that belieueth ^{1. Matth. 7. 22.}
that God created all things of naught, ^{Luk. 12. 47.}
belieueth truly. He that belieueth that ^{Rom. 1. 32.}
God is a iust God, y^e he is omnipotent ^{1. Cor. 13. 2.}
that he is mercifull, that he is true of ^{Iam 2. 26.}
promise ; belieueth well, and holdeth ^{Titus. 1. 16.}
the truthe.

So be that belieueth that God hath
his election from the beginning, & that
he is also one of the same elect and pre-

otes vpon Gods election.

destinate, hath a god beleefe, and thin-
keth well, but yet this beleefe alone, ex-
cept it be seasoned with another thing,
will not serue to saluation, as it auailed
not the olde Jewes, which so thought
of themselves, and yet thinke to this
day to be Gods elect people: Onely the
faith which auaileth ro saluation, is that
whose obiect is the body and passi-
on of Jesus Christ crucified, so that in
the acte of iustifying, these two, sayth
and Christ, haue a mutual relation, and
must alwaies concurre together, faith as
the action which apprehendeth, Christ
as the obiect which is apprehended: for

Ioh. 17. 21.
Rom. 9. 4. col.
2, 1, Cor, 10,
16, Rom, 8, 50
1 Cor, 1, 30.

neither doth the passion of Christ saue
without faith, neither doth faith helpe,
except it be in Christ. As we see the bo-
dy of man sustained by bread and drinke,
not except the same be received and con-
ueied into the stomacke, and yet neither
doth the receiving of every thing su-
staine mans body, except it be meat and
drinke which haue power to gine nou-
rishment. In like sort it is with faith,
for neither doth the believning of euerie
thing saue, but onely faith in the blood

of Christ, neither againe doth the same
bloud of Christ profit vs, except by faith
it be received. And as the sunne being
the cause of all light, shineth not but to
them onely which haue eyes to see, noz
yet to them neither vnlesse they will o-
pen their eyes to receius the light, so the
passion of Christ is the efficient cause of
saluation , but faith is the condition
whereby the sayd passion is to vs esse-
tuall. And that is the cause why we say
with the Scripture, that faith onely iu-
stifieth vs, not excluding thereby all o-
ther extreme causes that goe before, as
grace, mercy , election, vocation , the
death of Christ, &c : all which be extren
causes working our saluatin through
faith. But when we say, that faith on-
ly iustifieth vs, the meaning thereof is
this, that of all internall actions, moti-
ons, or operations in man giuen to him
of God, there is no other that conten-
teth and pleaseith God, or standeth be-
fore his judgement, or can helpe any
thing to the iustifying of man before
him, but onely this one action of faith
in Jesus Christ the sonne of God, soz

Christ & faith must not be separated. Notes vp o Gods elect o.

although the action of praying, fasting, alms, patience, charity, repentance, the feare & loue of God be hie gifts in man, and not of man, giuen of God to man: yet he none of all these actions in man imputed of God to saluation, but onely this one action of faith in man, vpon Christ Jesus the son of God; not y the actio it selfe of believning, as it is a quality in man, doth so deserue, but because it taketh that dignity of the obiect; for faith, as it is an action in man, is not to be considered alone, but must ever goe with his obiect, and taketh his vertue thereof. Like as the looking vp of the old Israelites, did not of it selfe procure any health vnto them, but the promise made in the obiect, which was the brassen serpent wherupv they looked, gane them health by their looking vp; even so after like sort are we saued by our faith

(a) Num. 21.9.

Ioh. 3.14.

(b) Ioh. 3. 15.

16.18.

Ioh. 8.24. &

14.1.

Act. 8.37. &

16.13. & 20.21.

1 John, 3.23.

and spirituall looking vp to the body of Christ crncified, which faith to define is this. To belieue Ieius Christ to be the son of y living God, sent into this world, by his death to satisfie for our sinnes, and so to receiue the same.

FINIS.

12³4²

12 3 4 5 6 7 8 9 10 11 12 13
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